HISTORY OF
EDUCATION IN INDIA
(MODERN PERIOD)

S. N. MUKERJI

ACHARYA BOOK DEPOT
BARODA

HISTORY OF EDUCATION IN INDIA

(MODERN PERIOD)

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BY

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TO MY
MOTHER

TO MY
MOTHER

PREFACE

The need of a book, incorporating a somewhat fuller account of the educational development of the country during modern times and bringing it down to the present day, has long been felt. It may be noted that all thinking minds in India are constantly pondering over educational problems of today, since it is now being realized in an abundant measure that education as a living and dynamic process should play a vital role in the regeneration of nascent India. Any scheme that is devised for the education and uplift of our teeming millions cannot afford to ignore our recent past, however inglorious it may be, for it is on the foundation of the past that the structure for the future can be firmly based.

The present book is a humble effort to present to the discerning reader a background of Indian education since the downfall of the Great Moghuls. It has been primarily written for the use of teachers. In view, however, of the greatly increased interest which is now being displayed by an average Indian in education, it is hoped that it may also appeal to the general reader. Any suggestions from the reader for the improvement of the book will be gratefully received and acted upon in a subsequent edition, should one be called for.

For the materials of the book, I am indebted to a number of publications and educational reports on which I have drawn freely. I beg to acknowledge my debt to all these sources.

It will also be noticed that a departure has been made from normal practice of giving too many references in the main body of the book. Such references as are needed to bear out certain statements or to elucidate some dark points have been incorporated towards the end of the book in an appendix.

I would also like to express my sincere thanks to some of my colleagues; particularly to Principal T. K. N. Menon and Shri K. S. Yagnik for helping me with many valuable suggestions, and to Dr. M. S. Patel for going through the entire manuscript.

Baroda,
15-5-51

S. N. Mukerji

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INTRODUCTION.

INDIA is a land of poets' dream. It is a country famous not for its ancient culture alone. It also presents to mankind the history of several races, differing in culture and religion entering the country from time to time and striving for political and cultural supremacy. Foreigners often fail to appreciate the vast magnitude of this country. It has been aptly termed a subcontinent. The size of India equals Europe without Russia.

Not only this, India is a world in itself. Nearly one-fifth of the human race inhabits this country. Numerous races, speaking countless languages and professing nearly all the religions of the world, reside there. Her majestic snow-covered mountains, the bubbling rivers, the glittering sun-beams, and wondrous birds and beasts strike one with amazement. The virgin forests of Assam with an annual rainfall of more than 150 inches in contrast with the dry and arid regions of Rajastan, the alluvial plains of the Ganges on the one hand and the rocky Deccan plateau on the other, the cool and pleasant climate of Kashmir in contrast with the warm deserts of Cutch, just give a rough idea of the kaleidoscopic nature of her climate and physical features. Even her natural resources are so vast and varied that she can be economically self-sufficient.

India is also the cradle of a great civilization, which in its origin is at least as ancient as that of Egypt or Babylonia,

At the same time, she was not cut off from the rest of the world. The extension of Indian culture and influence towards Central Asia, the West and the South-East go back to remote times. Ashoka's missionaries travelled far and wide. The Kushans were on intimate terms with Roman governors of Asia Minor. Hindu works of astronomy and mathematics were studied in Cordova, and from Cordova they found their way to the universities of mediaeval Europe.

India was also a great industrial country, and her prestige stood very high in the outside world during the mediaeval period. Her glory attracted merchants from Europe in the 16th century. These tradesmen established factories in India, and the whole country passed into the hand of English merchants by the beginning of the nineteenth century. Clive, the Victor of Plassey, laid the foundation of the British Empire, and various prominent governors-general built on it.

Education In the Pre-British Period.—India also claims, and has the right to take pride in, an ancient and age long educational system. 'Education', writes Dr. F. W. Thomas, one of the most distinguished Indologists, 'is no exotic in India. There has been no country where the love of learning had so early an origin or has excercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali philosopher of the present day there has been an uninterrupted succession of teachers and scholars.'[1] The ideal of Hindu education was culture and not literacy. The main idea was to bring to the humblest man the highest products of human mind and heart. The system looked to the development of the self and to enable an individual to lead the highest possible life in the circumstances in which

he was placed. Even the modern aim of education, viz., the development of individuality is not something new to India. The Bhagvat Gita stressed long ago that a person should be given such a training as would enable him to be a social being and to bring credit to his community.

The system was also very thorough, as students had to learn a vocation according to their *varna* or family traditions. Thus specialisation was stressed. But the practice led to the development of the caste system. The modern world has a prejudice against caste, but it should be realized that society in ancient India was an organization made up of highly rational individuals, who had reached a high degree of civilization. Each group had to discharge a function for the welfare of the whole community, and this led to the rise of the caste system. But the practice gave a very thorough training in every direction and was not stamped with that narrow type of utilitarian ideal, which conditioned the whole educational outlook of Egypt, Assyria and Babylonia.

The Muslim rulers did not interfere with the Hindu educational system. Till the end of the fifteenth century A. D., the Mahomedans in India were like an 'armed garrison' [2] in a foreign country. The credit for organizing education on a systematic basis goes to Akbar.

Muslim education maintained the connection between learning and religion, and a foreign language. Arabic of the Koran was the medium of higher study. Muslim schools were attended by the Hindus also, because they had to learn Persian – the court language.

It may, however, be noted that during Pre-British days, a

state administrative machinery of the modern type did not exist and education was self-controlled. Both the Hindu and Muslim rulers considered it a religious obligation to help the spread of education. Liberal grants and donations were given for the promotion of education, and scholarships were awarded to deserving students. Royal patrons built universities and other educational institutions and endowed them with funds, but they neither claimed any authority over them nor interfered with their management. The royal courts were the sanctuaries of poets, musicians and learned men. Even big landholders were morally bound to spread education, and almost every important village had a primary school of its own.

But with the death of Aurangzeb, the last Great Moghul, the Muslim Empire collapsed like a house of cards (1707). Since that year till the establishment of the British power, India was a scene of bloodshed due to foreign invasions and internecine wars. The whole subcontinent was a congeries of monarchies, distant chiefs were fighting and jostling with one another and there was no strong person in the Imperial city to hold the sceptre in his hand. Thus India was ruled by war-lords; and naturally nobody cared for education, as all were afraid of their very existence. This is why this particular period is the Dark Age of Indian educational history.

Even then, there remained a network of indigenous schools[3] the *tols* and *madrassahs* (the seats of higher Sanskrit and Arabic leraning), as well as the *pathshalas* and *maktabs* (the Hindu and Muslim elementary schools). But towards the end of the eighteenth century, attempts were being made

by Christian missionaries and private individuals to introduce a new type of education. Very soon, the East India Company became the virtual ruler of the country and besides other problems it was confronted with the educational problem also.

British Educational Policy.—'Education in India under the British Government,' says Howell, 'was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing'.[4] The history of education in India under the British rule can be conveniently divided into four main periods: (1) From the early days of the British rule till 1813, (2) from 1813 to 1853, (3) from 1854 to 1920 and (4) from 1921 to 1947.

During the First Period, the East India Company pursued a policy of indifference and non-interference towards education. It neither assumed direct charge of the education of the country nor interfered with the prevalent system of education, as education did not form a part of its programme. The Company's Charter was renewed in 1813; and it included a clause, which compelled the Company to assume responsibility for the education of Indians.

The Second Period is a period of provincial-line-of-action, because the different provinces were more or less left free to adopt their own educational policy. The period is full of great educational controversies, concerning the policy, the medium of instruction, the agency and the method of spreading education. There were several schools of thought on these vital problems. Firstly, there were the Orientalists who supported the preservation of oriental learning and

the use of Sanskrit and Persian as the media of instruction. They were oppossed by the Anglicists, who advocated dissemination of western knowledge through English. A third section believed in the use of Indian languages as the media of instruction.

These controversies were partially set at rest by Macaulay's Minute of 1835: higher education was de-orientalised, English education for the upper classes was encouraged and prevalent primary education system was not much interfered with. Each province was allowed to follow its own line of action. But the controversies dragged on till 1854 and no definite conclusions were reached. In fact, an educational policy was in the making.

The Third Period may be called the period of an all-India Educational Policy. It commenced with the issue of Sir Charles Wood's Despatch in 1854 and closed with the passing of the Government of India Act of 1919.

During the period, the Governor-General-in-Council appointed three important Commissions of Inquiry (in 1881, 1902 and 1917), published two important Resolutions on Indian Educational Policy (in 1904 and 1913), issued several circulars to provincial governments and summoned a number of educational conferences. In short, the Government of India tried to chalk out and control the educational policy of the country as a whole.

Ever since the beginning of the present century, the stiength of the new-born Indian nationalism became manifest. Government's educational policy began to be watched and scrutinized very critically, since it was feared that

Government wanted to check and officialise education. An inflamatory agitation had already started in the country over the partition of Bengal. The Swadeshi and Boycott Movements were organized and a National Council of Education was established in Bengal. These were followed by important events like the Morley–Minto Reforms, the World War I and the Non–co–operation Movement. These events had a direct influence on education, and the demand for reforming the educational system of the country began to gather strength.

The conflict began at the university stage and very soon spread over other branches of education. The Government attempted to reform university education. But the report of the Indian Universities Commission of 1902 was opposed tooth and nail, and the Indian Universities Act of 1904 was a bitter disappointment to many. The conflict spread over the secondary stage also. Revised grant-in-aid codes were drawn up between 1904 and 1908, and a resolution was moved in the Imperial Legislative Council on 17 March 1915 for abandoning the use of English as the medium of instruction at the high school stage. Even this sane question was left undecided.

And last but not the least was Mr. Gokhale's heroic effort to introduce compulsory primary education in the country. But his Primary Education Bill was overthrown by the Central Legislature by an overwhelming majority. These failures naturally embittered the public feeling, and the feeling of dissatisfaction rose to such a high pitch that Indian nationalists began demanding the right to control educational policy of the whole country. It was more or less to satisfy

that demand that the Government of India Act of 1919 was passed.

The Fourth Period may be called the Period of Provincial Autonomy. It began in 1921 with the introduction of new constitutional reforms envisaged by the Government of India Act of 1919. The Act ushered a new era in the educational advancement of this country. All control and responsibility for provincial education was transferred from the Government of India to provincial governments, which were empowered to act independently of the Central Government. Provincial Ministers of Education responsible to local legislatures were entrusted with the work. Thus a new phase in educational policy began in 1921. What was till then an Indian educational policy became a provincial educational policy.

The new provincial legislatures showed a keen interest in education. A number of ideal educational ventures were undertaken and new schemes were launched. But these programmes were hit hard by the world-wide economic depression, which prevailed in the country as the after-math of the First World War.

The publication of the Indian Auxiliary (Hartog) Committee's Report in 1929 gave a further set-back to the educational progress. The Report pointed out that there were much wastage and ineffectiveness throughout the educational system. A policy of consolidation, i. e., the elimination of weak schools in favour of efficient institutions, was then adopted.

The introduction of full provincial autonomy by the

Government of India Act of 1935 turned a new page in the educational history of this country. The Act entrusted large powers to Provincial Ministers of Education. Between 1937 and 1940, the Congress Ministries held office in 7 out of 11 provinces in British India and they drew up a number of programmes for reforming education. But these could not be implemented satisfactorily. There were several interruptions, e. g., the resignation of Congress Ministries, the outbreak of the World War II and political agitation in the country. With the victory almost in sight, the Government of India prepared a very important plan for educational development which is popularly known as the 'Sargent-Report'. This blue-print wields a very powerful influence on contemporary educational thought.

Free India.—With the attainment of independence on 15 August '47, India entered a new phase of national life. She is on the verge of a great tomorrow. The central and provincial governments are fully conscious of their educational responsibilities, and numerous committees have been set up for suggesting suitable schemes for reforming the entire educational system. Remedies are being suggested and improved plans are being put into operation.

The Present Educational Organization.—The Central Department of Education is under the Hon'ble Minister of Education. He answers all educational questions in the Indian Parliament. An officer designated as the Educational Adviser to the Republic of India acts as the Secretariat officer of the Education Department, and a board known as the Central Advisory Board of Education chalks out educational programmes for the whole country.

The educational administration of a State is in charge of a Minister of Education, who is assisted by a Secretary for Education and the Director of Public Instruction (D. P. I.). The Secretary merely passes orders on behalf of Government, but the D. P. I. is the technical adviser and in fact administers the Education Department. He is helped by an army of administrative officers, who look after various branches of the Department. The Education Department shares the responsibility of university and secondary education with universities and boards of secondary and intermediate education wherever they exist. The Department also supervises the work of local bodies, which are in charge of entire elementary education and are also partially responsible for secondary education in some states.

Educational institutions in India are of two types: (1) Recognized institutions-primary schools, secondary schools, special schools, intermediate and degree colleges, professional schools and colleges, and universities. These institutions follow the courses of study as prescribed by the D. P. I., universities or boards of education, and are also open to inspection by these authorities. (2) Unrecognized institutions, which neither follow nor are subject to the above conditions.

The educational organization of the country includes a four or five-year elementary school, a seven-year secondary school (divided into two stages–middle and high) and a four-year degree course followed by post-graduate study. Pre-school education is more or less absent, and compulsory primary education has been introduced in some parts of the country only recently.

Besides these institutions for general education, there are numerous schools and colleges of a special character, covering a wide range of professional and vocational subjects, viz., Commerce, Engineering and Technology, Teaching, Medicine, Law, Agriculture, Forestry and the like. It should also be noted that boys and girls are educated separately as far as possible, but girls are admitted to boys' schools and colleges as well.

At the same time, a number of unrecognized institutions are scattered all over the country. Some of them are of a highly specialised type, many are mere money-making machines, but there are some oases of educational institutions untouched by Western civilization as yet. There is the chanting of the Vedas with an intonation going back to a period not less than 4,000 years, or there may be the musical recitation of the Koran reminding one of the mediaeval glories of Muslim India. Thus 'you have in India the most ancient and the most modern, East and West, combined as perhaps in no other country in the world, a country in which the tradition of education is perhaps the oldest.'.[5]

1. F. W. Thomas, History and Prospects of British Education in India, p. 1.

2. F. E. Keay, Indian Education in Ancient and Later Times, p. 140.

3. Vide Chapter II.

4. A. P. Howell, Education in British India Prior to 1854, p. 1.

5. Sir Philip Hartog, Some Aspects of Indian Education Past And Present, p. 2.

CHAPTER ONE

EDUCATIONAL ACTIVITIES OF EARLY EUROPEANS AND THE EAST INDIA COMPANY PRIOR TO 1813

The fabulous wealth of India attracted the attention of the West from early times. The ancient routes from Europe to India were through the shores of the Black Sea to the Levant or to Egypt. With the conquest of South-East Europe by the Turks, the need for discovering a sea-route to India was strongly felt in Europe. The attempts led Columbus to land in America. But the credit of discovering a sea-route to India goes to Portugal. It was in 1498 that Vasco Da Gama landed at Calicut.

This discovery ushered a new era in Indian history. The sea route to India was an established fact, and the country was brought into contact with Western civilization. Along with the Portuguese, other European nations, viz., the Dutch, the Danes, the French and the British made their appearance on the Indian arena. They started their commercial career and comfortably settled themselves in the most accessible sea-ports during the regime of the Great Moguls. Their trade soon developed. With the growth of their trade, these merchants from the West had to take up the sword willingly or unwillingly. Soon their tiny factories developed into

mighty settlements, kingdoms and eventually into an empire.

It is said that when the Portuguese first landed in India, one of them, when asked about the cause of their coming, replied, 'We have come to seek Christians and spices.'[1] This answer sums up the two motives which the Portuguese had in view, viz., missionary and commercial These objects also guided activities of other European settlers, not only in India but in other parts of the world too. With the growth of their trade, they had to start educational institutions for children of their own employees–Europeans and Indians. But very soon, educational facilities were extended to other sections of society for the propagation of the Christian faith.

With the establishment of factories by European merchants, numerous missionaries appeared in this country. They started schools with a twofold purpose, viz., (1) for instructing Anglo-Indian and Christian children, and (2) for preaching Christianity. Colleges for training priests were also established. Thus the missionaries used 'education, not as an end in itself, but as a means to evangelisation.'[2] Their earliest activities were confined mainly to primary education and amongst the lower strata of people. This motive led them to master numerous Indian languages, because the masses had to be approached through the medium of their own tongue. They wrote books in regional languages, prepared dictionaries and translated the Bible into a number of Indian languages.

Religious motives guided early educational activities of the East India Company too. But after the victory at Plassey, it began to look at the proselytising activities of the

missionaries with alarm. The Company, however, did not interfere with the traditional system of Indian education, which was left undisturbed but unsupported. This policy of neutrality was maintained till 1813, when the British Parliament compelled the Company to take some direct responsibility of education and the shores of India were thrown open to the missionaries of the United Kingdom. It is no wonder that education was at its lowest ebb in India in the eighteenth century. Indigenous education was in a state of feeble animation, but it was not in a worse condition than in many European countries. Some public institutions were, however, established with the object of supplying administrative needs of the Company.

Educational Activities of Early European Settlers

The Portuguese.—The Portuguese had their factories at Bombay, Diu and Daman on the Gujarat Coast, at Chittagong and Hooghly in the Bay of Bengal and in Ceylon. Goa was their capital and was known as 'Golden Goa' in those days. Portuguese became very powerful, but their power was short-lived. After the fall of Vijayanagar in 1565, their power came to an end.

But the Portuguese may be considered the originators of the modern system of educatlon in this country. As soon as they settled down in this country, Roman Catholic missionaries began to arrive and open educational institutions in different parts. These institutions can be divided into four classes: (1) Parochial Portuguese Schools for elementary education, attached to churches and missionary stations. (2) Orphanages for Indian children, which besides

imparting rudimentary instruction, provided agricultural and industrial work. (3) Jesuit colleges for higher education. (4) Seminaries for theological instruction and for training candidates for priesthood.[3]

Among the earliest missionaries who came to India, St. Francis Xavier and Robert de Nobili did remarkable work. The former arrived in India in 1542. He used to walk through the streets ringing a bell and inviting all to embrace Christianity. A copy of Christian compendium prepared by him was placed in every village, and an overseer was appointed for instructing and baptising people. Robert de Nobili came a little later. He passed as an 'Indian to Indians' and 'a Brahmin to Brahmins'. His head-quarters were at Madura, and he carried on his activities in the South even outside Portuguese jurisdiction. He advertised himself as a Brahmin from the West, bringing back to India the lost Vedas. He used to put on the light robe of a *sanyasi* (hermit) with a sacred mark on his forehead, engaged Brahmins as his servants and used vegetarian food. He even allowed Christian converts to retain their original caste distinctions.

The first Jesuit College was established at Chaul in Goa (1575). It was attended by more than 300 students. Another institution was founded at Bandora in Salsette and was known as the College of St. Anne. It developed into a university in 1620 but came to an end in 1739, when the building was destroyed by the Portuguese to prevent it from being seized and used as a fortress by the Marhattas. Some more Jesuit colleges were started initially at Goa and later on at various other places. Bernier, who travelled through India during the Civil War of Shah Jahan's sons, makes a

mention about a Jesuit College at Agra. The College owed its existence to Akbar the Great, who had invited the Jesuits at Agra and had fixed up an annual allowance for their maintenance. Children of about thirty families used to receive instruction in this institution.[4]

The Portuguese missionaries also introduced printing for the first time in India. A printing press was set up at Goa in 1556. This was followed by the establishment of four more printing presses at Ambalcatta, Cochin, Angamale and Panikkayal during the later half of the 16th century. Tamulic characters were first cast in 1577 and some important works were printed.[5] These activities of the Portuguese came to an end with the decline of their power in India, but the work of parish schools was continued by Indian Christians from private funds even later.

The Dutch.—During the seventeenth century, the Dutch were the greatest sea-power in the world. The Dutch East India Company was formed in 1602, and their factories were established in several parts of the East. The principal factory in India was at Chinsura on the Hooghly.

The policy of the Dutch in India was strictly commercial. They had very little missionary enterprise and had no desire to impose their religion on the natives. They remained aloof from them and concentrated their attention on trade. No doubt, they had to maintain a staff of missionaries, but it was meant for converting Roman Catholics into Protestants rather than for proselytising Hindus and Mahomedans.

The French.—The French East India Company was formed in 1664, and factories were established at Mahe, Yanan,

Karikal, Chandranagore and Pondicherry. The French tried to build up an empire in this country and to expel their English rivals. But ultimately, they were overthrown by the British.

Like the Portuguese, the French also started primary schools at Pondicherry, Mahe, Yenan and Chandranagore. Instruction was imparted through local languages and by Indian teachers. One secondary school was also established at Pondicherry, where French was taught to the children of French settlers and Indian employees. Teaching was really good and religion was no bar to admission.

Thus the Catholic missionaries played an important role in French and Portuguese schools, where Christian doctrines were taught. They did not confine their attention to the settlements of these companies, and even opened schools outside their own jurisdiction. Non-Christian children were also admitted, and temptations in the shape of free food, clothes, books, etc., were offered.

The Danes.—The Danes organized factories at Tranquebar near Tanjore, and at Serampore near Calcutta in the seventeenth century. They were, however, never a political power, and their factories were ultimately sold to England in 1845. But the Danes are important on account of their missionary activities. Tranquebar and Serampore were the strong-holds of Danish Protestant Missionaries.

Ziegenbalg and Plutschu, the first two pioneers, landed at Tranquebar (1706). The former died in 1719, but his scheme was pushed forward by some of his able successors, viz., Schultze and Schwartz. The activities of these missionaries

are described in detail in the following section. As funds from Denmark often failed, the Danish missionaries were financed by the English S. P. C. K. (Society For Promoting Christian Knowledge, established in England in 1698). They 'substantially identified themselves with the English colonies in South India, halting where they halted and advancing where they advanced'.[6] Their work was extended to Tanjore, Madras, Cuddalore, Tinnevelly and Trichinopoly. The number of baptised converts reached 50,000. After 1816 the supply of Danish missionaries failed. But Serampore, the Danish settlement in Bengal, is important because it gave shelter to some famous Baptist missionaries, viz., Carey, Ward, Marshman and others. Under their direction, Serampore became the *point d'appui* for the evanglisation of North India.

Ziegenbalg and his successors permitted their converts to maintain their caste distinctions. They opened numerous primary schools for 'heathens and Mahomedans'. Instruction was imparted through the local languages. Some religious seminaries and a teachers' training school, where English was taught, were also established. They published several literary works and used printing as an instrument for conversion. Ziegenbalg composed a Tamil Grammar and published a Tamil version of the Bible. Schultze translated the Bible into Telugu, and Fabricius wrote a book of Tamil hymns. Even a Tamil dictionary was published.

Educational Activities Of The East India Company

Initial Policy.—The East India Company was established on 31st December 1600. Trade was its main object, but it had to follow in the foot-steps of other rival trading companies

till it acquired territorial dominions. The British being the champions of Protestantism were forced to adopt a policy of evangelisation of Indians and the propogation of Protestantism for counterbalancing the influences of contemporary Catholic missions in India. But their influence was nothing more than local, and like eddies in a broad stream merely ruffled its surface but 'did not disturb the currents'. The directors used to send out chaplains to this country with a double motive, viz., mainly for the spiritual welfare of the Company's employees and incidentally for spreading Christianity among the people. As early as 1614 some Indians were recruited and sent to England for being trained as priests for this purpose. An Indian youth, christened as Peter by James I himself, was sent to England for missionary training at Company's cost.[7] In 1637 Archbishop Laud established a professorship of Arabic at Oxford with a view to giving special training for mission work in India. In the Despatch of 1659, the Court of Directors made no secret of their intentions when they expressed their desire to propagate Christian gospels among Indians, and missionaries were permitted to embark on their ships for the purpose. But the Company almost remained neutral and did not pursue this policy on an extensive scale. A missionary clause was again included in the Charter Act of 1698, and the Company was asked to maintain ministers of religion at their factories in India and to engage a chaplain in every ship of 500 tons or more. It was also directed that the Company should maintain schools in every garrision and factory of its own according to need. It may be noted that the first direction indirectly hinted that the Company should spread Christianity at least among its own employees, if not among the

people as a whole. The Company did nothing in that direction. It, however, carried out the second instruction to some extent and opened a few charity schools for the children of its own employees at some important centres.

So far as the missionaries were concerned, it may be noted that the Company adopted a patronising attitude in the beginning. They were offered free passage in Company's ships and other amenities. They were also encouraged not only to open schools but even to carry on their mission activities within the Company's territories. But the policy was changed towards the later half of the 18th century, when restrictions were placed not only on mission activities but even on their entry in this country. This was followed very rigidly so far as North India was concerned.

Educational activities, however, were quite meagre during the period. Most of the institutions were managed by the missionaries, and the Company was running hardly a few schools of its own. The following few paragraphs of this section will give a very brief idea of its main educational activities in different parts of India, viz., East Coast, Bombay Island and Bengal.

East Coast.—Madras was the most important colony of the Company during the period. A secondary school was established in Madras city (1673) and one Mr. Pringle, a Scotch preacher, was appointed a teacher on an annual salary of £ 50 by the Court of Directors. Children of English, Portuguese, Eurasian and a few selected Indian subordinates of the Company were admitted to the school. Feringhee, a debased form of Portuguese as was current amongst the people at that time, was used as the medium of

instruction. Four years later Ralph Ord, a staunch Protestant, succeeded Pringle on the same salary for teaching English besides his own religion. The amount of salary is important, because similar salaries were received by junior members of Governor's Council during those days. In 1715 the Madras Government established St. Mary's School in Madras for the children of the Company's Protestant servants. Two years later, another Anglo-vernacular school for Indian children was started at Cuddalore.

The Company also encouraged the missionaries to open their own schools in the South. In 1711 the S. P. C. K. approached the Court of Directors with a request to permit them to start charity schools at Madras through the agency of Danish missionaries. The application was forwarded to the Governor of Madras, who not only gave them the necessary permission but even promised financial aids. This enabled Danish missionaries, who were financed mostly by the *S. P. C. K.*, to carry on their activities in the South. They were helped by Indian princes too. In 1717 they started two schools in the Madras city—one for the Portuguese and the other for the Tamil children. In 1719 Schultze, a great Danish missionary, landed at Tranquebar but he settled down in Madras seven years later. He reorganized the old schools, opened two more new schools and erected a church in Madras. He re turned home in 1743.

But it was Christian Fredrick Schwartz, who more or less shaped the educational policy of the presidency during the second half of the 18th century. This remarkable German missionary landed at Tranquebar in 1749 and devoted his

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whole life to the cause of education till his death in 1798. He founded a school in Trichinopoly for European and Eurasian children (1772). He further made a great impression on Indian princes and prevailed on the Rajas of Tanjore and of the great and little Merwar to establish schools for teaching English at Tanjore, Ramendaporam and Shivgunga, the capitals of their respective territories.[8]

In fact, Schwartz had won the admiration of both Indians and Europeans. He opened two more vernacular schools and made a great impression on Mr. John Sullivan, who represented the Madras Government at Tanjore Court. Mr. Sullivan, however, introduced a new change in Scwartz's scheme. Originally in Schwartz's schools, instruction was given through the medium of the mother-tongne, viz., English for the English, Portuguese for the Portuguese and Tamil for Tamils. But Mr. Sullivan realized the value of English as the medium of mutual understanding between Indians and Europeans, and he advocated a plan for starting government schools for instruction of Indians through the medium of English.

Schwartz also appreciated the merits of such a plan and reorganized his schools on these lines. The scheme was also approved by the Court of Directors, and an annual grant of 250 *pagodas* was promised for each of the schools established on new lines. Contributions also poured forth from Indian Rajas and Zamindars. This led to a rapid establishment of a number of schools in the presidency. The strength of these institutions was poor, but they deserve mention because they were the first English schools in the country. The course of instruction of these schools included English, Accounts,

Tamil, Hindustani and some amount of Christian instruction.[9] The institutions were inspected regularly and the work was entrusted to the missionaries, but the financial statements of schools had to be submitted to Government for approval. Thus more than 150 years ago, the present Indian educational policy, viz., encouragement of private efforts, regular inspection, award of grants and scrutiny of accounts by Government, was defined.

In Madras city, some new types of educational institutions were also established. In 1786 the Female Orphan Asylum was started by Lady Campbell, the Governor's wife. The building of the asylum was presented by the Nawab of Arcot, and the local people contributed a handsome amount for the maintenance of the institution. The Madras Government could not remain neutral and promised to pay an annual grant of Rs. 5 per head in the beginning. Next year, a similar school was started for male children also. The name of this institution has been immortalized by its close association with its first superintendent, Dr. Andrew Bell. He experimented with his famous Monitorial System for the first time in this institution. It is needless to point out that his system with some slight modifications was adopted in England too. In 1812 a Sunday School on Lancastrian lines was established in Madras by the military chaplain of St. Thomas' Mount for the cantonment.

Such is the brief survey of educational development in the Madras Presidency. It will be evident that the Court of Directors initiated the educational policy, but it was gradually changed with the arrival of the missionaries in the 18th century. The responsibility was shifted to the shoulders of

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the new-comers, though, of course, the Company did not stand aloof altogether. It did not, however, want to have an active hand in the actual work. It is no wonder, therefore, that all that was achieved in the presidency was mainly due to missionary activities.

Bombay Island.—In 1719 Rev. Richard Cobbe, Chaplain of St. Thomas's Church, established a school for the education of poor Protestant European children. It was supported through voluntary subscription till 1807, when the Company took it under its control and granted an annual grant of Rs. 3600. In 1815 the Company transferred it to the Bombay Education Society. As early as 1790, a Portuguese School also existed in Bombay.

Bengal.—So far as Bengal is concerned, the Company became the *de facto* ruler of the province soon after the victory at Plassey in 1757 and the grant of Diwani in 1765. But the Company did not take any interest in education and adopted a neutral policy. A state system of education was absent in England, and state interference was not relished by the English people. The same analogy was applied to India also. It was thought that education in India could be spread without state interference, with the result that the existing system of education was left free to take care of itself. The Company neither started new institutions nor built on the existing ones and her earliest servants were rather busy shaking the 'pagoda tree.' The move for educational improvement came from private persons, officers in their private capacity and missionary societies. But the Company respected those endowments which were made to educational institutions before their times, and the Perman-

ent Settlement of 1784 recognized in perpetuity the rent-free grants of land enjoyed by educational institutions.

A few important educational institutions were founded by some prominent officers in their private capacity. The lead came from Warren Hastings, the first governor-general of India. Hastings was a master of Bengali and Persian, and had a good working knowledge of Urdu. He was always for reviving and readjusting native institutions. In 1781 he established the Calcutta Madrassah at the request of a Mahomedan deputation. The main objeet of starting the institution was ' to qualify the sons of Mahomedan gentlemen for responsible and lucrative offices in the state, even at that time largely monopolised by the Hindus.'[10] Thus it aimed at preparing Mahomedan officers for judicial courts. The institution was very popular and attracted scholars even from Kashmir, Carnatic and Gujarat. The period of study extended over 7 years, and scholars received stipends. The courses included Natural Philosophy, Quranic Theology, Law, Geometry, Arithmetic, Logic, and Grammar—all on Islamic lines. The medium of instruction was Arabic. Hastings himself bore the expenses for the first two years, but after that period the money was paid back to him and the institution was handed over to Government.

In 1784 Sir William Jones, the celebrated jurist and linguist, founded the Royal Asiatic Society of Bengal with the object of 'inquiring into the history, the antiquities, arts, sciences, and literatures of Asia.' Numerous officers like Colebrooke, Wilkins, Gilchrist and others were keenly interested in Oriental Culture and Literature, and such an institution was badly required for reinforcing the newly

awakened interest.'[11] The valuable services rendered by the Society need hardly be mentioned. The Bombay Branch of the Society was opened in 1804.

The next step was taken in 1791 by Mr. Jonathan Duncan (the Resident at Banaras), when he established the Banaras Sanskrit College 'for the preservation and cultivation of the Laws, Literature and Religion of the Hindus.' It was designed 'to accomplish the same purpose for the Hindus as the Madrassah for the Mahomedans, and specially to supply Hindu assistants to European judges.'[12] The courses included Theology, Medicine, Music, Grammar, Philosophy, Law, Ethics and Poetry—all according to the Institutes of Manu.

An institution of a different type known as the College of Fort William was founded by Lord Wellesley in 1800. The College was started for correcting the 'sloth, indolence, low debauchery, and vulgarity' of young civil servants. Training was given in Hindu and Mahomedan Laws, History of India, Oriental and Indian languages. The College made valuable literary contributions. It created a Bengali literature which was non-existent at that time and developed other Indian languages too. The need for vernacular text-books led to numerous publications on laws and languages of India. Even purely literary works were produced. It had several distinguished scholars on the staff such as Dr. Carey, Colebrooke and later on Pundit Ishwar Chandra Vidyasagar. From 1804 to 1820 Dr. Gilchrist, who is regarded as the father of Modern Urdu prose, was the Principal. He had collected a band of Indian scholars round him, and he himself compiled an Urdu dictionary and wrote a grammar of Hindustani. Numerous valuable works were produced by

the members of the College staff under the guidance of Gilchrist and his successors.

Besides these state institutions, many English-teaching mushroom schools sprang up in and round about Calcutta. Even in those days, knowledge of English was prized by a section of Indian community. The desire for making a better living was present to some extent, but the new learning was prized by members of rich families and leaders of Hindu community who expressed a keen desire to bring themselves into contact with the new rulers. These motives gave good opportunities to adventurous Eurasians—'the broken-down soldier, the bankrupt merchant, and the ruined spend-thrift'—to establish their own schools for the rising generation of Bengal. For example, one Mr, Brown (later on the provost of the Fort William College) conducted a boarding school for Hindu boys in Calcutta (1788). Others followed his example, and not less than twenty such schools were started by similar adventurers. There were schools by Aratoon Peters, Sherbourne, Krishna Mohan Bose, Shivu Dutta and others. Sherbourne's school was the most fashionable and attracted pupils from the best families. Most of these institutions were money-making concerns, but some were founded with serious intentions and imparted a decent general education. Several ladies, e. g., Mrs. Pitt, Mrs. Lawson, Mrs. Copeland and others were running more than half-a-dozen schools for girls also.[13] They were giving good general education, and the children were taught the three R's, needle-work, lace-making and so on. Some schools taught French and dancing too.

Missionary activities were more or less non-existent in Bengal. The first charity school was established by the

S. P. C. K. in Calcutta in 1729. As this institution was unable to provide charitable education to an increasing number of destitute Anglo–Indian children, the Calcutta Free School (now St. Thomas's School) was formed under the patronage of the governor–general (1789). The funds of the old and the new schools amounting to Rs. 2,72,000 were amalgamated. Besides this solitary example, missionary activity was almost absent in Bengal in the initial stage. It was due to the fact that the Company had adopted a policy of religious neutrality soon after the victory at Plassey. In 1783 the British Parliament prohibited the entry of all private persons without licence into India. Persons violating the rule were liable to fine and imprisonment which was changed to deportation in 1793. The Parliament was forced to adopt such a measure, because private persons were suspected on political and commercial grounds. Missionaries were regarded as political dangers. The Company feared that they might attack Islam and Hinduism and as such the peace of the country might be disturbed. In fact, those were the days of the policy of appeasement, and the Company spared no pains to placate the feelings of their subjects. This was the period, when the Company's officers used to send offerings to Goddess Kali at Kalighat in Calcutta.

It was under these circumstances that the first organized Christian mission in Bengal (the Baptist Mission) started its work in the small Danish colony of Serampore, a village thirteen miles North of Calcutta. The fear of compulsory repatriation led the missinaries –Ward, Carey, Marshman and Brundson –to sail in Danish and American ships and to settle at Serampore under the protection of the Danish flag.

Similarly in 1798 the first missionary of the London Missionary Society settled at the Dutch colony of Chinsura, twenty-three miles North of Calcutta. It was Marquis of Wellesley, who first permitted the missionaries to carry on their teaching, preaching and printing activities in British territories also.

This enabled some more Protestant missionaries to appear on the scene. In 1804 the London Missionary Society opened numerous schools in Ceylon, Vizagapattam and Chi sura. The Weslyan and the Church Missionary Society started their work at important centres, viz., Agra, Surat, Meerut, Calcutta, Tranquebar and Colombo. In fact, by 1812 the educational activities of the missionaries were far and wide in India.[14]

The three Baptist missionaries, viz., Carey, Ward and Marshman, were most active. They had set up a printing press at Serampore in 1800. A year later, the New Testament was printed in Bengali. This was translated into more than three dozen Indian languages very soon. But their zeal soon outran their discretion and in 1807 they published a pamphlet entitled 'Addresses to Hindus and Mahomedans,' wherein Mahomed was referred to as a false prophet and Hinduism was denounced as a mass of idolatry, superstition and ignorance. This naturally caused consternation among Hindus and Mahomedans. As Lord Minto, the governor-general, remarked, 'Hell fire was denounced against a whole race of men for believing in the religions which were taught by their fathers and mothers.'[15]

Government issued orders to confiscate the Baptist Press and the missionaries were to be removed in surveillance to Calcutta. The intervention of the Danish Government

alone saved them, and the missionaries expressed their regret and promised not to issue any more addresses of a similar type. Lord Minto was much criticized at home for his actions. But there were ample justifications for taking such steps. The obnoxious pamphlet was published just after the Vellore Mutiny.

For convincing the people further, the Court of Directors in their Despatch of 7 September 1808 reaffirmed the policy of strict religious neutrality, and refused to lend authority to any attempt at the propagation of Christian religion. With regard to missionary publications, the Despatch further declared, 'It will be found not only salutary to the interests of Government but even satisfactory to the considerate part of the Missionaries themselves...that their zeal may sometimes require a check, and that it may be useful and necessary to introduce the control or superintendence of Government.'[16]

This passage is an instance of early press censorship and states the attitude of Government towards religion. But this did not retard the zeal of the Baptist missionaries and they continued their educational efforts. As early as 1794, Carey had founded a school at Dinajpore and was busy at Jessore. In 1810 he and Marshman organized the Calcutta Benevolent Institution for educating indigent Christian children. Marshman opened a boarding school at Serampore also. In short, the Baptist missionaries were very busy with their educational activities. By 1817, not less than 115 schools were established by them. The majority of them were within thirty miles from Calcutta and contained about ten thousand *alumni*.[17]

Agitation In The British Parliament

It is also very intersting to study the important discussions on Indian education, which were taking place in the British Parliament during the period. In 1792 Charles Grant, an ex–employee of the Company, wrote a small treatise entitled 'Observations on the state of society among the Asiatic subjects of Great Britain'. In this booklet he observed: 'The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant.' He advocated that Great Britain should effect a regeneration of India through the imposition of Christianity, English language and literature, and by means of Western mechanical sciences including 'the skilful application of fire, of water, and of steam' for the improvement of agriculture. He also considered it necessary that the Company should encourage educational and missionary work for achieving that end.

In the meanwhile, in 1793 the Charter of the Company was to be renewed, and Grant urged Wilberforce, the famous philanthropist, to move the following resolution in the British Parliament:

'That it is the peculiar bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the British Dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement'.[18]

It was further proposed to introduce a specific measure into the Bill for encouraging missionaries and schoolmasters to go to India from England. The resolution was opposed tooth and nail by the Court of Directors. They were against

missionary activities and were not very eager to educate Indians on political and financial grounds. They urged 'that the Hindus had as good a system of faith and of morals as most people and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than what they already possessed.'[19]

Wilberforce's resolution was negatived, specially when Mr. Randle Jackson, a member of the Parliament, remarked 'We had lost our colonies in America by importing our education there, we need not do so in India too.' But this failure did not cool Grant's zeal in the least. It may be noted that he was the first Englishman who anticipated Macaulay. Nay, he even went far beyond him by stressing the importance of science and instruction in agriculture and mechanics. Had his suggastions been carried out, English education in this country would have been antedated by half-a century.

Minto's Minute

Meanwhile, Lord Minto, the governor-general, wrote a minute on 6 March 1811 to the Court of Directors, wherein he described the lamentable decay of education in this country. He observed : 'It is a common remark that science and literature are in a progressive state of decay among the natives of India ..The number of the learned is not only diminished but the the circle of learning even among those who still devote themselves to it appears to be considerably contracted.'[20]

He further submitted proposals for reforming the Calcutta Madrassah and the Banaras Sanskrit College. He also

approached the Court of Directors for the sanction of an additional grant for starting two more Sanskrit colleges (one at Nuddea and the other at Bhour) and some new madressahs (at Bhagalpur, Jaunpore and a few more important towns). His main aim was to preserve a high standard of Hindu and Islamic culture through the establishment of these institutions.

1. L. S. S. O' Malley, Modern India and the West, op. cit., p. 44.
2. H. R. James, Education and Statesmanship in India, p. 19.
3. Appendix to Hunter Commission Report, Bombay, Vol. I, pp. 221-22
4. Constable, Bernier, p. 286.
5. N. N. Law, Promotion of Learning in India by Early European Settlers, pp. 102-04.
6. J. Richter, The History of Missions in India, p. 128.
7. N. N. Law, Promotion of Learning in India by Early European Settlers, p. 7.
8. Despatch of Court of Directors, dated 16th Feb. 1787.
9. F. W. Thomas, History and Prospects, etc., p. 20.
10. A. Howell, Education in India, p. 1.
11. Vide Ch. IX.
12. Bengal, Past And Present, III, p. 131.
13. W. H. Carey, The Good Old Days of Honourable John Company, II, p. 17.
14. J. Richter, The History of Missions, p. 149.
15. L. S. S. O' Malley, Modern India and the West, op. cit., p. 69.
16. H. Sharp, Selections from Educational Records, Vol I, pp. 5-6.
17. W. H. Carey, The Good Old Days, etc., II, p. 25.
18. H. Sharp, Selections, p. 81.
19. Ibid, p. 17.
29. Ibid p. 19.

CHAPTER TWO

ORIGIN OF CONTROVERSIES (1813–34)

The Charter of the East India Company was renewed in 1813, and a sum of one lakh of rupees was sanctioned for educational purposes. With this originated violent controversies about educational matters, because the Court of Directors did not express their views definitely on the subject. Education as such passed through an experimental stage, and definite conclusions on certain points were arrived at only by the end of the next period only. The main controversies centred round the following issues:

(1) Aim–Whether to educate the classes in higher branches of learning, or, to provide elementary education.

(2) Object–Whether to preserve and promote oriental learning, or, to introduce and encourage western knowledge, culture and science.

(3) Medium of Instruction–English or Persian and Sanskrit in Bengal; English or Indian languages, in Bombay and Madras.

(4) Agency–Should the State assume the responsibility of educating the people ? Or, should the indigenous system of the country be organized and utilised ?

(5) Missionary policy–Should the shores of India be thrown open to missionaries of all the parts of the world ?

It was only in 1823 that a body known as the General Committee of Public Instruction was set up for implementing the legislation of 1813. 'The authorities began by patronising the ancient form of learning. They then awoke to the need for liquidating the illiteracy of the masses, began enthusiastically to establish common schools and then recoiled at the magnitude of the task. But they did not return to the encouragement of Sanskrit and Arabic lore, although these forms of education were not abandoned without a struggle.'[1] Such a return became impossible, because a section of the educated Indians demanded English education and Government needed English-educated Indians. Since 1829 the views of Orientalists, who formed a majority in the Committee, began to be challenged by Anglicists who advocated the need for spreading western knowledge through the medium of English. The arguments of both the parties were put before Lord Macaulay in 1835. It should also be noted that till the end of the period, different presidencies followed their own lines of action, which were more or less chalked out by some prominent administrators. Madras and Bombay were very lucky to have personalities like Munro and Elphinstone respectively at the helm of their affairs.

Official Attitute

Charter of 1813.—Twenty years rolled away after the first attempts of Grant and Wilberforce to convince the British Parliament of the growing need for putting some responsibility on the Company so far as education of Indians was concerned. The Company's Charter came once again for renewal in 1813, and the House of Commons resolved itself into a committee for that purpose. A large number of

witnesses associated with Indian administration like Warren Hastings, Lord Wellesley, Sir Thomas Munro and a host of others were examined. In the meanwhile Charles Grant, who had become a Member of the Parliament in 1802, was trying hard to push his scheme through. But in England a policy of exclusiveness was advocated by many and specially by those who had personal experiences of India. For example, Warren Hastings was against the introduction of Western civilization or the propagation of Christian faith in India. Sir Thomas Munro, while giving his evidence before the House of Commons, declared: 'If civilization were to become an article of trade between the two countries, I am convinced that England will greatly benefit from the import of cargo.'[2]

Opinion was equally divided on the missionary policy. In a subsequent debate on the Charter Act, Charles Marsh, a barrister in Madras, pointed out that Indians were 'in the main, a moral and virtuous people.'[3] But his arguments carried no weight since the missionaries had already prepared their ground in England by raising an agitation in the country. They were carrying on a virulent propaganda against the Company. They succeeded in convincing the people that the education of Indians was neglected and that the Company was following an anti-missionary policy, which was opposed to the teaching of Christ. Not less than 850 petitions were laid on the table of the House of Commons by them. They were also supported strongly by Lord Wellesley, and their agitation created a favourable impression on the English people.[4] In the meanwhile Lord Minto's Minute was received and the party for giving state recognition to education,

headed once again by Grant and Wilberforce, emerged successful in the teeth of a bitter opposition. The following clause (Clause 43, E. I. C. Act, 1813) was inserted in the Charter :

'It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues, and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil, and commercial establishments and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.'[5]

This clause is rightly regarded as the foundation-stone of the present educational system in India, because it was for the first time that the British Parliament admitted that education in India had a claim on public revenues. The principle was not recognized in England till 1833. This Charter brought forth some other important changes too : the commercial monopoly of the Company in India was terminated and the shores of India were thrown open to missionaries of the United Kingdom. Restrictions placed on missionary activities in North India were removed, and the whole of India was thus gradually brought under Christian influence.

Attitude Of Directors.—The Court of Directors were against the educational grant, and the manner in which it was to be utilised was not clear to them Many future controversies could have been avoided if the Directors had given

a definite ruling on the subject. But they also lacked vision, and sanctioned all the proposals submitted to them. But while communicating the provisions of Clause 43 to India Government, they, in their first educational despatch of 3rd June 1814, gave an idea as to how the sum was to be utilised. It was pointed out that, 'The Clause presents two distinct propositions for consideration; first, the encouragement of the learned natives of India, and the revival and improvement of literature; secondly, the promotion of a knowledge of the sciences amongst the inhabitants of that country.'[6] But they rejected the plan of founding public colleges on English lines for the simple reason that 'Hindus of caste and reputation would not submit to their subordination and discipline.' They, however, advocated the grant of small gratuities to pundits and stressed the desirability of encouraging the study of oriental learning and sciences among British officers through discussion with learned natives. It was hoped that such measures would establish a link of communication between Indians and British officers, and that the intercourse would at least lead the natives to bring their own sciences up to date to some extent. The document also stressed the need for encouraging and endowing village teachers. Thus the Directors advocated a programme in which the mode of instruction was to be entirely oriental—even the content and scope were to preserve their original character. There was no reference to English education or to the requirements of the Mahomedan population. But this was a mere phase in their policy. They changed their attitude within a few years as soon as their political authority was established on a more secure basis in this country.

Lord Moira's Attitude.—Nothing happened immediately on the receipt of the above despatch. But in his Minute on Judicial Administration of Bengal, dated the 22nd Oct. 1815, Lord Moira, the then Governor-General, agreed to spend a large sum of money on Higher Oriental Studies. He also appreciated the need for organizing mass education, and declared that a strong government could exist only on the enlightenment of the people and not on their ignorance.[7] He further sympathized with the deplorable condition of village teachers and urged that they should have the foremost claim on any plan of educational reorganization.[8] He also proposed to establish two experimental schools (nature unspecified–one for Hindus and the other for Mahomedans) at each of the district head-quarters, and houses of industry for 'the education, reformation and employment of infant profligates'. But the zeal of Moira was diverted into other channels. He had to take the sword in his hand against the Gurkhas, the Pindaris and the Maratthas. As such nothing much was done for the cause of education for the next eight years, and the Despatch of 1814 remained a dead letter.

Indigenous Education

Introduction.—In the meanwhile at the time of the renewal of the Company's Charter in 1813, the Court of Directors had instructed different provincial governors to institute inquiries into indigenous education in their respective provinces. Before entering into the details of these inquiries, it will be necessary to understand the nature of indigenous system of education as it existed during those days.

Indigenous educational institutions were of two main types: (1) Elementary Schools and (2) Schools for Higher Learning. These two types of education, higher and elementary, existed quite independently of each other. Those, who aspired to receive higher education, mostly did not attend common elementary schools. It is estimated that roughly for every 5 boys in elementary schools, there were 3 in higher schools. Along with these two types of schools, a fairly extensive system of domestic education was prevalent in the country. Most of the children of higher classes and those who aspired to higher learning used to receive elementary education at home. It was provided by the father, brother or some other near relative, or by some private tutor engaged at home.

Surveys.—According to the instructions of the Court of Directors, surveys were carried on in different parts of India. In July 1822, Sir Thomas Munro, the Governor of Madras, instructed the Board of Revenue to take a survey of the actual state of education in his province. A circular was sent to different collectors and the figures were collected in the early parts of 1826. In a minute of 10th March 1826, Munro reviewed the actual condition. It was found that 1,88,650 childern were receiving instruction and that there were 12,498 schools in the whole province for a total population of 1,28,50,941; in short, one out of sixty-seven was attending a school and there was one school for every 500 of the population. As education of girls was almost non-existent and many boys were taught at home, Munro concluded that one-third of the boys in the age-group of 5-10 or one-ninth of the total population was receiving some sort of education.

In response to a letter from Bombay Government, dated the 10th March, 1824, similar steps were taken in the Bombay Presidency also. The reports submitted to Bombay Government can be divided into two groups: (1) Reports submitted by James Farish, Secretary to Government, in 1825 and (2) 'Further Reports on Education' submitted by the Registrar 'Bombay Suddar Dewanee Udalat', dated the 16th Oct., 1829. Unfortunately, these two groups of reports often present contradictory figures and are not reliable in regard to statistics of schools and scholars.[10] The second report shows that there were 1,705 schools with 35,143 scholars for a population of 46,81,735, or approximately, one school for every 2,750 inhabitants. The proportion of scholars to population varied from '1 in 61 in the Surat district to 1 in 228 in the Broach district with an average of 1 in 133 for the whole population.'[11] In fact, these figures do not appear to be correct at all. As late as 1882 when indigenous education was almost extinct, the Hunter Commission found 3,954 schools with 78,205 pupils in Bombay Province.

Similar surveys were made in Delhi and Nagpur districts also.[12] In Bengal the Committee of Public Instruction instructed local agents, in September, 1823, to collect information about the prevailing condition of education. It is a pity that these details are not available but some vague information is embodied in the first educational report of the Committee. It was only in 1835 that William Adam, a missionary of considerable experience, was appointed by Lord William Bentinck to take a survey of education in Bengal. Adam submitted three valuable reports.[13] He estimated that Bengal and Bihar had 100,000 schools, i. e., roughly two schools

for every three villages and that there was a school for every 400 persons. Schools for girls were non-existent; and as girls form one-half of the school-going population, Adam concluded that there was one elementary school per 31 or 32 boys. He further calculated that roughly 7 per cent of children in the age-group of 5–14 were attending school. The percentage no doubt differed according to districts. It was 16 per cent in cultured districts as against 2·5 in backward districts.

Gandhi–Hartog Controversy*.—Adam's Reports have come into lime-light during recent years, because in 1935 Sir Philip Hartog tried to controvert, through three lectures in London University, a statement made by Mahatma Gandhi in Oct. '31 in connection with the Round Table Conference that India was less literate in 1931 than she was a hundred years ago. Sir Philip tried to prove that Gandhiji's statement was not correct and that Adam's figure of 100,000 schools was a mere 'myth'. Suitable replies to this have been given by some Indian scholars.

The first point of controversy is the statement of Adam that in the beginning of the last century there were 100,000 schools in Bengal–roughly one school for every 400 persons or two schools for every three villages. In support of his argument, Sir Philip gave the following statistical table[14] for the areas which Adam had investigated:

* Refer to Appendix I for references marked with an *.

TABLE I

Population and Number of Schools in Selected Areas in Bengal and Bihar

Name of Area	Population	No. of schools actually existing	Hypothetical No. of schools on basis of one school per 400 of population
Murshidabad ...	1,86,841	197	467
Beerbhoom ...	12,67,067	1,027	3,168
Burdwan ...	11,87,580	1,654	2,969
South Behar ...	13,40,610	1,270	3,352
Tirhut ...	16,97,700	688	4,244
Nattore Thana...	1,95,296	92	488
Totals ...	58,75,094	4,828	14,688

Sir Philip Hartog used the above data to show that in the districts referred to by him there were actually 4,828 schools and not 14,688 schools, according to Adam's calculation, i. e., one school for every 400 persons, and hence he considered Adam's conclusion as a 'myth'. In this connection one should note that the real controversy is about the interpretation of the term 'school'. While Sir Philip and his followers have interpreted the term in the literal sense, there are others who hold that the word 'school' during those days included centres of domestic instruction as well. This can be evident from the fact that, while Adam and Munro in their discussions freely admitted the existence fo domestic or private instruction, a number of contemporary officers failed to appreciate the true nature of domestic instruction and they based their calculation mainly upon the number of pupils

on role of common elementary schools. This is why the conclusions of persons like Adam and Munro are in sharp contrast with the conclusions of others.

In fact, domestic instruction was an important factor in the educational system of the country during those days. According to the Collector of Madras, the number taught at home in the city of Madras was 26,903 or about five times greater than that in schools.[15] Though Munro did not accept these figures as reliable, yet he was convinced that domestic instruction was quite common in the country. He pointed out that the percentage of children receiving domestic instruction varied widely according to classes. In some, it was nearly the whole; in others it was hardly the one-tenth.[16] The Nagpur report also observed: 'Private tuition was given free to a still greater number of children by village pundits.'[17] Similar statements and remarks are available in reports of some districts of Bombay Province also, viz., Ahmedabad, Poona and Dharwar.[18] According to Adam, 1,588 families were giving domestic instruction to their children in the Rajshahi district alone, He further observed that the *zamindars*, *talukdars*, *mandals*, *gomastas*, pundits and priests were giving such instruction[19] and that these moneyed classes considered it below their dignity to send their children to public schools and engaged private tutors for them. They, also allowed other village children to study side by side with their own.

In short, Sir Philip could not fully appreciate the nature of domestic instruction and hence he dubbed Adam's statement as a mere 'legend'. There is another factor to prove Adam's honesty. It should be realized that during Pre-British days an Indian village was a self-sufficient unit and

most villages had their own schools. This old village system contributed a good deal towards keeping primary education alive in this country. As Lord Metcalfe observed, 'Hindu, Pathan, Mogul, Maratha, Sikh and English are all masters in turn but the village community remains the same.'[20] Almost every village had its teacher, and it was a moral obligation on the part of every zamindar to establish a school in each village under his jurisdiction. Moreover, the villages were self-sufficient units, and each village had its tutelary idol with a priest attached to it. The priests also used to work as teachers in those villages in which there were no seperate teachers. This was a custom followed in India from time immemorial and contemporary official and non-official records support Adam's statement that most villages had each a school. In Bengal, according to Ward, 'almost all villages possessed schools for teaching reading, writing, and elementary arithmetic.'[21] In Malwa which had passed through a century of destruction, Malcolm found that 'every village with about a hundred houses had an elementary school at the time of its coming under British suzerainty. The village priest is usually the school master who teaches the children of Bania and those of cultivators.'[22] In an official minute, dated the 27th June 1821, Mr. C. L. Prendergast, a member of Bombay Governor's Council, observed: 'I need hardly mention that every member of the Board knows as well as I do, that there is hardly a village, great or small, throughout our territories, in which there is not at least one school.'[23] The Sixth Report of the Bombay Education Society remarked, 'Schools are frequent among the natives and found everywhere.' Even as late at 20th July, 1843, the Government of North Western Provinces (present U. P.) wrote to the Government

of Bengal, 'Every town in the provinces has its little schools; in every Pergunnah are two or more schools, even in many villages is the rude schoolmaster to be found.'[24]

It may be noted that Sir William Hunter who knew this country more intimately than Sir Philiph as observed: 'At no period of its history has India been without some system of popular education...through all changes of government, verncular instruction has always been given, at least to children of respectable classes in every village.'[25] Even Keir Hardie, on the authority of Max Muller, held that Bengal alone had 80,000 schools or a school for every four hundred before the advent of the British.[26]

The second point of controversy is the percentage of literacy. According to the 1921 Census the percentage of literacy for the whole of India was 7.3. In his Third Report, Adam collected statistics of adult literates and children under instruction in five *thanas* or sub-divisions and the city of Murshidabad. These figures are given below :

TABLE II

Summary of Adam's Literacy Census in Selected Areas of Bengal and Bihar, 1835.

	Population	No. of children receiving instruction	No. of adult literates	Total literates
City of Murshidabad...	1,24,804	1,259	7,355	8,614
Thana Daulat Bazar ...	62,037	631	1,772	2,403
Thana Nanglia ...	46,416	724	1,613	2,337
Thana Culna ...	1,16,425	2,919	7,308	10,227
Thana Jenabad ...	81,480	905	2,835	3,740
Thana Bhawara ...	65,812	348	1,033	1,381
Total...	4,96,974	6,786	21,916	28,702

According to the last table, out of a total population of 4,96,974 in those areas as many as 28,702 persons can be considered literate. This gives a literacy percentage of 5.8, which is a little below the corresponding figure of the 1921 Census. On comparing the political condition of India during Adam's days with that in 1921, one will have to admit that the figures of 1921 are really disappointing.

But Sir Philip and his followers also find fault with Adam's method of calculation. Adam has classified his adult literates into six categories,[27] and the sixth one has been described by him as 'adults who can decipher or sign their own names.' It is argued by Sir Philip that these adults cannot be considered literate according to the standard adopted for literacy in 1921 Census, i. e., a literate person is one who can read or write a letter. One should rather adopt a more liberal attitude towards the whole problem. It is a grave injustice to evaluate facts and figures of the last century by a modern standard.

Some Features of Elementary Education.—It has already been pointed out that elementary education was quite extensive and was intended for the masses. Adam's analysis of castes shows the existence of teachers and pupils of even depressed classes like *Chandal*, *Muchi*, *Bagdi*, *Hadi* and the like in elementary schools.[28] In short elementary education was quite common but it was elementary education for boys and not for girls But though education was extensive, the standard was low and poor. The common schools were single-teacher institutions, many teachers were inefficient, methods of teaching were obsolete, text-books were unsuitable, discipline was slack but punishments were severe,

hours of attendance were irregular and holidays were numerous. Most of the schools were without special buildings of their own and they often used to meet in temples or thatched mud-huts, and even at times under the shade of trees. The teachers were poorly paid but were not worse off than their modern colleagues. It should, however, be realized that the Gurumahashaya or Puntojee or Mehetajee (school-master) had a very venerable position in society.

The average length of school course was three to four years and even less at times, but a number of pupils used to attend school till they were twelve. The syllabus was also not very ambitious and comprised only the three R's and accounts. The schools sadly lacked in aids and material for teaching and learning. They seldom used to have anything more than a few palm or plaintain leaves and a few styles for writing. The general character of instruction was the same throughout the country. About Bengal Ward mentions:

'A boy learns his letters by writing them, never by pronouncing the alphabet as in Europe. He first writes them on the ground; next with an iron style or a reed on a palm leaf; and next on a green plaintain leaf. After the simple letters he writes the compounds, then the names of men, villages, animals, etc., and then the figures... They next commit to memory an addition table and count from one to a hundred; and after this, on green plaintain leaves, they write easy sums in addition and subtraction of money; multiplication and then reduction of money, measures, etc. The elder boys, as the last course at these schools, learn to write common letters, agreements, etc.'[29]

Adam also gives more or less a similar picture. The teaching ended at the last stage in training the pupils in advanced accounts, in writing petitions and business letters,

and the like. Thus there was a lack of breadth of vision in the whole system. But in spite of its weaknesses, the system had its good points as well. Teaching in schools was in close touch with the life outside. General education was meant for all, but specialisation formed the exclusiveness of an intelligent minority. Owing to the small size of schools, individual instruction was provided and class-teaching was absent. The monitorial system, which was in vogue, required senior students to help their teachers in teaching work. At the same time, though the methods were old and antiquated, some of them can stand the test of modern educational theory and practice. Thus the *priority of writing before reading*, which was practised in those schools, is advocated by even Madame Montessori today.

The Mahomedans had their own special educational needs as distinct from those of the Hindus, because they desired to acquire the ability to read the Koran written in Arabic. The elementary schools were generally known as Maktabs, Mulla or Koran schools and Persian schools. Most of the Muslim children used to attend these special schools, but wherever such institutions were not available they used to attend Hindu schools. Persian was the medium of instruction in Muslim institutions which were attended by a large number of Hindu boys too, because Persian was the court language.

Some Features of Higher Education.—The Hindu schools for learning were known as *Pathashalas* in Western India and as *Tols* in Bengal. For avoiding confusion, it may be noted, that in Bengal a Pathashala meant a school for elementary education. During those days, *Tols* and *Pathashalas* existed

all over the country. As early as 1801, Hamilton found as many as 190 such centres in the Twenty-four Pergunnahas, 150 in Hughly district and 119 in Purnea district. In 1818 Ward enumerated 28 and 31 *Tols* in Calcutta and Nuddea respectively. But in 1829 Dr. Wilson estimated that Nuddea had 25 *Tols* with a strength of 500 or 600 scholars.

In fact, Nuddea was a great centre of learning and was eulogised as the Hindu Oxford by Rev. John Thomas, the first Baptist missionary (1791). Banaras was another great centre of learning and used to attract students from all parts of the country. In his report on South Konkan, dated the 24th Sept. 1824, Mr. T. B. Jervis remarked: 'It is probable that at least a tenth part of the Brahmins who attain to manhood visit Banaras to acquire the rudiments of Sanskrit.'[30] In the Western India, Poona and Ahmednagar had 164 and 16 Pathasalas respectively.[31]

The Tols and Pathasalas used to impart instruction in Hindu Higher Learning in Literature or Science through the medium of Sanskrit. The standard of instruction was very high, and these institutions and the learning itself used to be the monopoly of Brahmins. The scholars were generally mature in age and most of them had to spend not less than 20 years for becoming pundits. According to Ward, these centres of learning were of five types spcialising in one of the branches of learning, viz., (1) *Nyaya*, (2) *Smriti*, (3) *Kavya*, (4) *Jyotisha* and (5) *Vyakarana*. The institutions used to subsist on donations, gifts and occasional endowments of land. Instruction was free, as the teachers never accepted fees. Adam pays a glowing tribute to the pundits of Tols of Bengal in the following words :

'Pundits are of all ages, from twenty-five to eighty-two, some just entering upon life proud of their learning and panting for distinction; others of middle age, either enjoying a well-learned reputation and a moderate competence, or disappointed in their expectations and anxious respecting the future; and some more advanced in years, possessing the heart-felt venerations of their countrymen; while others appear to be neglected and sinking to grave under the pressure of poverty. The humbleness and simplicity of their characters, their dwellings, and their apparel, forcibly contrast with the extent of their acquirements and the refinements of their feelings...Several of these men are adepts in the subtleties of the profoundest grammar of what is probably the most philosophical language in existence; not only practically skilled in the niceties of its usage, but also in the principles of its structure; familiar with all the varieties and applications of their national laws and literature; and indulging in the abstrusest and most interesting disquisitions in logical and ethical philosophy.[32]

The Muslim schools for learning were known as Madrassaahs and were situated in important towns like Agra, Delhi, Lahore, Ajmer, Jaunpur, Dacca, Murshidabad, Allahabad and Bijapur. The Madrassahs were generally attached to mosques. The course included grammar, rhetoric, logic, theology, metaphysics, literature, jurisprudence and scienee. The medium of instruction was Persian, but Arabic was compulsory for Mahomedans. Most of the Madrassahs were charitable institutions. For example, the Surat College of Boharas was giving free education and was attended by 125 students in 1824.

Conclusion.—Such was the condition of indigenous education during the period. All contemporary evidences show that it was in a state of decline. A general idea about the main causes of decline can be had from the following extract

from the report of the Collector of Bellary, addressed to the President of Board of Revenue, Fort St. George:

'I am sorry to state that this is ascribable to the gradual, but general, impoverishment of the country. The means of the manufacturing classes have been of late years greatly diminished by the introduction of our own English manufactures in lieu of the Indian cotton fabrics. The transfer of the capital of the country from the native governments and their officers, who liberally expended it in India, to Europeans. The greater part of the middling and lower classes of the people are now unable to defray the expenses incident upon the education of their off-springs. Of the 533 institutions for education now existing in this District, I am ashamed to say not one now derives any support from the State. Considerable alienations of revenue, which formerly did honour to the State, by upholding and encouraging learning, have deteriotated under our rule into the means of supporting ignorance.'[3 3]

Able administrators like Moira, Munro, Elphinstone and others repeatedly drew the attention of the Court of Directors to many of the above facts. But these warnings fell on deaf ears, and numerous educational grants either lapsed or were utilized for other purposes.

Non-official Enterprise

In spite of the Parliamentary sanction of educational grant of one lakh of rupees by the Charter Act of 1813, the Company remained inactive till 1823. But in the meanwhile, a demand for European knowledge grew in the country. The progressive popular opinion was in favour of bringing Indians into a closer touch with their rulers. Cultural fascination for western learning independently of monetary gains was attracting many in that direction. Richer classes had already startad learning English and the

middle classes also began to show a keen desire for studying that language.

It is wrong to suppose that Government took up their cause immediately. They concentrated their attention on a more vital problem, i. e., their own stability, and did not care for education at all until their political position became quite secure. It was in 1823 that Goverment set up a committee for disbursing the educational grant of 1813. Till 1829 even this committee practically remaind inactive and merely encouraged 'a fashion of Sanskrit and Literary Orientalism'. It left the existing educational system undisturbed but unsupported. But there was a popular demand for western education in the country, and the impetus came from two directions, viz., the missionaries and enlightened Indians.

Missionary Enterprise.—The initial policy of the missionaries has already been discussed in the previous Chapter. To them, education had been '*evangelico praeparatio.*' But this motive led them to single-minded and whole-hearted labour in the cause of education in and for itself. It should also be realized that it was mainly due to their attempts that the educational clause was inserted in the Charter Act of 1813. The Act further removed all restrictions on the entry of missionaries of the United Kingdom to this country. As a result of this measure, old missionary societies expanded their activities and new societies entered the field. They were guided and inspired by some great missionaries like Carey, Duff, Wilson and others. Numerous mission schools and colleges were started and connected with every mission station which were spread throughout the

country. It is really a pity that statistics of these institutions are not available, but educational programme of different societies in various provinces is discussed in the following few paragraphs.

Bengal.—In spite of the reprimand of 1808, the Baptist missionaries were very busy at Serampore, their headquarters. By 1815 more than twenty schools were established by them. Their press was also doing admirable work. Books in nearly all the Indian languages were published, and the Samachar Darpan (Mirror of News–the first Bengali newspaper) appeared on 23 May 1818. India is also indebted to them for the introduction of a kind of paper impervious to insects, which they could produce only after long and patient experiments. In 1818 the Baptists founded the Serampore College with the object of instructing Indian youths, both Christians and non-Christians, in the arts and sciences of the West. But the main object was to train selected scholars, Indian and Anglo-Indian, for missionary work. This was the first English missionary college in India. A Danish Charter was obtained in 1827 for conferring degrees. Besides the Baptists, the London Missionary Society was also active. Between 1814 and 1818 Rev. May had established 36 schools in and near Chinsura attended by about 3,000 children. These schools were run on Lancastrian lines. The Government sanctioned a monthly grant of Rs. 600 for them. After May's death in 1818, Messrs. Pearson and Harley continued his activities at Bankipore, Kalna and Chandranage. Captain Stewart, under the auspices of the Church Missionary Society, opened 10 vernacular schools in and about Burdwan with an approximate

strength of 1,000 children. Printed school-books were used by the Society.

The second mission college, the Bishop's College, was founded in 1820 at Sibpur near Calcutta in honour of Bishop Middleton, the first Bishop of Calcutta. The institution was started by the S. P. G. It had two aims: (1) the education of Christian youths, in order to qualify them 'to preach among the heathens' and (2) to give a knowledge of the English language to Hindus and Mahomedans.

The activities of the missionaries, however, received a new momentum and direction with the arrival of Alexander Duff as a minister of the General Assembly of the Church of Scotland [1830]. He was not satisfied with the results of missionary efforts, as he saw them on his arrival in this country. Congregations were not attractive enough, primary schools had very thin attendance, and converts—though limited in number—were either orphans or belonged to the lower strata of society. He aimed at bringing the upper classes into contact with missionaries and at imparting western education 'inseperable from the Christian faith and its doctrines, precepts and evidences'[34] amongst them. He held that salvation of India depended on what the West, and particularly the Bible, would give her. While addressing a Church General Assembly in 1835, he expressed 'the belief that every branch of western knowledge would destroy some corresponding part of the Hindu system, and so one stone after another would be thrown down from the huge and hideous fabric of Hinduism. And by the time an extensive range of instruction is completed, the whole will be found to have crumbled into fragments; not a shred will be left behind'[35].

He did not keep his intentions secret, and in 1830, founded his school (the General Assembly's Institution–the present Scottish Churches College, Calcutta). In this institution, Western learning was imparted through the medium of English and the study of the Bible was made compulsory for all. The warning of Indians with foresight that Hinduism was in danger proved of no avail, and the number of pupils soon rose to 1,000. The opening of this institution introduced a new policy in missionary education. The age of English Mission Schools began. It was hoped that English education would secure converts from the upper classes and that Christianity would percolate from them to the masses.

Bombay.—In the Bombay Presidency, the American Marathi Mission had started its work in 1813. It had opened two schools in Bombay–one for boys in 1815, and the other for girls in 1824. The Church Mission Society had compiled a series of moral class–books and had established a school in 1820. As early as 1822, the Scottish Churches Mission had started their work in the villages of South Konkan. In 1829 Dr. Wilson, one of the most brilliant Scotch missionaries of the period and second only to Duff, reached Bombay and founded a school for Indian girls in that very year. Three years later, he opened a school in Bombay for Indian boys on the lines of Duff's College. The present Wilson College, Bombay, has developed out of it.

Madras.—In the Madras Presidency the schools, started by the Danish missionaries and the London Missionary Society during the previous period, were in a flourishing condition. In 1817 Mr. Hough of the S. P. C. K. had established 9

schools with a strength of 283 children. The management of the S. P. C. K. passed into the hands of the S. P. G. (Society for the Propagation of the Gospel) in 1825 and the Vapery Grammar School was enlarged. The Wesleyan Mission started their work in 1819 and established two schools in the Madras city–one at Raypet and the other in the Black Town. The present Raypet College has developed out of the former. Four years later, two more schools were opened at Nagapattam. By 1835 the Church Missionary Society was conducting 107 schools attended by 882 pupils.

Ajmer.—In 1818 the Vizier of Ajmer decided to introduce Lancastrian System in local schools, and he invited Mr. J. Carey, the son of celebrated Dr. Carey, for the purpose. In 1823 there were four schools with 100 pupils. The Company gave a grant of Rs. 17,859. Four years later, the schools were combined into one and the institution was located at Ajmer. In 1828 there were about 200 pupils in the school.

These were the main activities of the missionaries during the period. In this connection, it is very important to note some striking features of early mission schools. Firstly, religious instruction according to the tenets of Christianity was compulsory and the Bible was used as a class–book. Secondly, the curriculum was wide and included subjects like grammar, history and geography. Printed text–books were also introduced. Thirdly, classes were held regularly and at fixed hours. Sunday was a holiday. Fourthly, a regular, clear–cut class–system was introduced, since most of the schools had more than one teacher. Finally, instruction was imparted through the languages of the people. Thus by the

beginning of the last century a new type of education was introduced and it began to influence the educational system of the country very soon.

Non-Missionary Enterprise.—*Bengal*—Besides the missionaries, there were men in Bengal, who no doubt admitted the value of Oriental learning as an instrument for the advancement of civilization, but they thought that better things could be achieved through a knowledge of English. Chief among them were Raja Ram Mohan Roy, David Hare and Sir Edward Hyde East. The celebrated reformer, Raja Ram Mohan, was the first Indian to appreciate the value of arts and sciences of the West as instruments for bringing a cultural renaissance in India. His friend, David Hare, was neither a government officer nor a missionary and was an ordinary watch-maker by profession, and to him, than to anybody else, can be ascribed the inception of the project of the Hindu College, the first collegiate institution on Western lines in this country. He was already running a primary school in close proximity of Calcutta, and his experiences showed him that almost all pupils liked to learn English. He and Ram Mohan Roy found a great ally in Sir Edward Hyde East, the Chief Justice of Bengal. On 14 March 1816, a public meeting was held in his house. A scheme for starting an institution for providing English education was discussed by some leading Indian and European gentlemen who were interested in the new education. A sum of half a lakh of rupees was collected on the spot, and many more subscriptions were promised. A few days later at an adjourned meeting, it was resolved to found the Hindu College and a managing committee was then

formed to give effect to the resolution. Hare himself provided the site of the building, and a sum of Rs. 1,13,179 was collected. The Mahavidyalaya (Hindu College) was opened on 20 January 1817. The main object of founding the institution 'was to instruct the sons of the Hindus in the European and Asiatic languages and sciences.' The most important place was assigned to the teaching of English. The institution soon developed into a mighty seminary, imparting higher education in a veriety of subjects. The College had to pass through various difficulties, but was established on a firm footing in 1824. Since then it received regular grants from Government, and was finally absorbed in the present Presidency College, Calcutta, in 1855. The students of the Vidyalaya attained a high degree of proficiency, and as early as 1831 the Committee remarked: 'a command of English language and a familiarity with its literature and science had been acquired to an extent rarely equalled by any school in Europe.'[3 6] But the Committee made a great mistake in discontinuing Sanskrit and Persian from the curriculum of the College at a very early stage. As a result, the students developed a feeling of antipathy towards their own culture, and the possibility of producing a fusion between Eastern and Western cultures was lost. But the Hindu College, being the first institution of its kind, caught the fancy of the intelligentsia of Calcutta. It turned out pupils, who were pioneers of educational movement in Bengal. It was due to their attempts that the love for English education was firmly implanted in the minds of the people and numerous English schools were opened. It turned out great scholars like Rev. K. M. Banerji, Michael Madhusudan Dutta, Kashi Prasad Ghosh, Bhudeb Mukerji

and many others whose names have become almost household words in Bengal.

Attempts were not wanting in other direction also. The dearth of suitable books was felt and in 1817 the Calcutta School Book Society was formed with the object of creating juvenile literature and distributing printed school-books either free or at a nominal price. The Marchioness of Hastings took an active interest in the welfare of the Society. Several elementary books were prepared and sent to the press by herself. Till 1821 the funds were too low, but even then 126,446 copies of useful works had been put into circulation. In that year Government gave a donation Rs. 7,000 to the society. In 1819 another society (Calcutta School Society) was formed in Calcutta with the object of establishing native schools, both English and Vernacular, all over the presidency. It opened numerous schools and took steps for training teachers. As early as 1821, it had 115 vernacular schools with a total strength of 3,828 pupils. It distributed books, examined pupils and supervised schools through its officers and agents. In 1823 Government sanctioned an annual grant of Rs. 6,000 for the maintenance of these schools. The Court of Directors approved of this measure. Mr. Howell regards this 'as the first recognition on the part of the Court of Directors in England of the claims of education for the masses in India.'[37] The Society did admirable work till 1833.

Bombay.—In 1815 members of the Church of England founded the 'society for promoting the Education of the Poor within the Government of Bombay.' Its main object was to educate the children of European soldiers. It depended

on voluntary contributions and annual government grants. The Society had established a number of schools on Lancastrian lines for Christian children at Surat, Thana and Bombay. In 1821 a special committee for education was set up. Its main objects were : (1) to publish suitable vernacualr books, (2) to improve existing schools for Indian children and (3) to start new schools. A year later, as work increased the original special committee was divided into two distinct parts : one preserving the original name and confining its attention to the education of European and Eurasian children only, and a new body—the Bombay Native Book & School Society (better known as Bombay Native Education Society since 1827) for spreading education amongst other classes. Mr. Mountstuart Elphinstone was the first President of the Native Education Society.

Soon after its formation, the Native Education Society appointed a special committee to inquire into the existing state of education in the presidency and to suggest suitable remedies. In its report, the sub-committee pointed out the chief defects, viz., want of books and suitable teachers, improper methods of teaching and lack of funds. It recommended the publication of proper school-books in Indian languages, and the training of at least six intelligent teachers on Lancastrian lines for each of the four languages of the presidency (Marathi, Gujarati, Kanarese and Urdu), so that they might be able to work as superintendents in their own linguistic areas. The Committee also recommended the establishment of a few English schools. The Society endorsed the Committee's recommendations and further sought official permission to employ some funds at its disposal

for opening schools. It also approached Government for financial aid, and it was on this application that Elphinstone wrote his famous Minute which was finally submitted to the Court of Directors for consideration.[1] As a result of Elphinstone's Minute, Government sanctioned a monthly grant of Rs. 600 and a lithographic press was handed over to the Society. During 1834–35, a sum of Rs. 3,500 was subscribed by some notable Indians for the construction of a suitable building and the valuable library of Dr. Taylor was handed over to the Scoiety[38]. The progress of the Society appears to be very satisfactory after it received state grants. In 1826 the Society sent out 24 trained teachers from its vernacular schools to take charge of government primary schools in district towns of Konkan, the Deccan and Gujarat. The Society also brought out some useful books. Nearly 50,000 volumes were published, and the Society spent more than Rs. 2,00,000 for the purpose. Most of the books were in local languages and they brought some income to the publishers. The Society also established some English schools in the presidency and a Medical and an Engineering class in Bombay.

Madras.—Endowments poured forth in the Madras Presidency also, and many native princes patronized education. The Raja of Mysore was paying Rs. 350 annually for the Bangalore English School. The Madras School Society which was similar to that in Calcutta was receiving an annual grant of Rs. 6,000 from Government. Special mention must be made here of Pachayappa's Schools, even though they were founded at a later period. Patchayappa Mudaliar, a wealthy Hindu, expired in the 18th century

and had left behind a legacy of four lakhs of rupees for the establishment of charities. But it was only in 1842 that the sum was utilized for starting a school in Madras with the object of providing free education to poor native children in elementary branches of English literature and science, coupled with instruction in Tamil and Telugu.

U. P. and Delhi.—Private endowments were not wanting in mofussil towns as well. In 1818 Joy Narain Ghoshal of Banaras founded an English School in the local city with a fund of Rs. 20,000 and Government sanctioned an annual grant of Rs. 3,033. His son augmented the funds of the school by another donation of Rs. 20,000 in 1825. The Agra College (originally a Sanskrit College) was founded in 1824 from the rents of certain lands held by one Gungadhar Shastree. The whole proceeds of the lands amounted to Rs. 1,50,000, yielding an annual income of Rs. 20,000. In the Delhi District, primary education was looked after by private persons. Mr. W Fraser, the Second Member of the Board of Revenue of the district, had himself established four schools in the district for the instruction of children of zamindars and peasantry. These schools perished, because Government refused to give grants. A donation of Rs. 1,70,000 was given in 1829 to the Delhi College by Nawab Islamaid-ud-Dowla, late Minister of the Nawab of Oudh[19].

Official Measures

Bengal.—It was only in 1823 when the East India Company emerged successful out of numerous wars that it remembered the educational clause of the Charter Act of 1813. A committee known as the General Committee of Public Instruction was set up in Calcutta for the purpose of devis-

ing measures 'with a view to the better instruction of the people, to the introduction amongt them of useful knowledge and to the improvement of their moral character.'[40] The Company transferred the whole educational grant and the entire management of entire business of education to it. The Committee consisted of ten members, all Bangal Civilians. They were assisted by local committees at various centres, but these committees were not very successful. The General Committee started its work with the encouragment of Oriental learning, because the majority of members were Orientalists and included prominent Oriental scholars like Dr. H. H. Wilson, H. T. Prinsep and others. It reorganized the Calcutta Madrassah and the Banaras Sanskrit College, and then established Oriental colleges at Calcutta, Agra and Delhi. In 1824 the Committee also started a state press (Calcutta Education Press) with a monthly allowance of £ 70, and numerous Arabic and Sanskrit books were published on a large scale. Scholars were appointed for translating European scientific works (Bridge's Algebra, Euclid I, Treatises on Logarithms and Surveying etc.) into Arabic and Sanskrit. These books were required for educational institutions under the Committee. Stipends were also given to Oriental scholars and teachers. The Committee also appears to have made some isolated grants to private oriental schools of learning, e. g., a sum of Rs. 100 per month was sanctioned for Tols of Nuddea.

These measures were strongly disapproved by the Court of Directors. In their Despatch of the 18th February, 1824, which is believed to have been drafted by James Mill, they observed that the Committee was binding itself 'to teach a

great deal of what was frivolous, not a little of what was purely mischievous and a small remainder indeed in which utility was in any way concerned.'[1] The Committee defended its action in a letter to the governor-general, dated the 18th August, 1824, by stating that 'popular feeling was against such an innovation and that Oriental lore was an excellent pabulum.' Such a remark cannot be justified when we go through Raja Ram Mohan Roy's letter addressed to Lord Amherst on the 11th Dec., 1823, as a protest against the establishment of the Calcutta Sanskrit College. In his letter, Raja Ram Mohan urged the need for instruction in modern sciences and mathematics, and pointed out that it would be a folly to load 'the minds of youths with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to society' He further contended that 'if it had been intended to keep the British nation in ignorance of real knowledge the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness.' But his memorial was left unanswered and the proposed Sanskrit college was established in spite of opposition. It is really painful to note that while some enlightened Indians were crying for instruction in European knowledge, a body of Englishmen were insisting upon the retention of Oriental learning. It should also be appreciated that, in fact, it was the Raja's letter which originated the famous Oriental-Anglicist controversy later on. It 'took twelve years of controversy, the advocacy of Macaulay, and the decisive action

of a new Governor-General, before the Committee could, as a body, acquiesce in the policy urged by him.'[42]

Bombay.—The Bombay Presidency was formed only in 1818, when the last Peshwa was finally overthrown at Kirkee. Mr. Mountstuart Elphinstone, the Poona resident, was appointed Governor of the province in November, 1819. He established the Poona Sanskrit College out of the Peshwa's Dukshena Fund.[9] The main reason for starting that institution was political, as Elphinstone wanted to enlist the sympathies of the Brahmins who were hit hard by the change of government. The main educational object in founding the college was to preserve and improve the character of Brahmanic learning. This was the only important official activity till 1823, when the Bombay Native Education Society approached Government for grants. This led to the famous educational Minute of Elphinstone, dated the 13th Dec., 1823. Elphinstone suggested the following seven measures :

(i) 'to improve the mode of teaching at the native schools, and to increase the number of schools; (2) to supply them with school-books; (3) to hold out some encouragement to the lower orders of natives to avail themselves of the means of instruction thus afforded; (4) to establish schools for teaching the European sciences and improvements in the higher branches of education; (5) to provide for the preparation and publication of books of moral and physical science in native languages; (6) to establish schools for the purpose of teaching English to those disposed to pursue it as a classical language, and as a means of acquiring a knowledge of the European discoveries; (7) to hold forth encouragement to the natives in the pursuit of those last branches of knowledge.'[43]

Elphinstone also advocated a clear-cut administrative policy. He declared that, though it was absolutely necessary

for Government to assume control of public education, it was impossible for them to take the entire responsibility on themselves. He, therefore, insisted on a close co-operation between the State and private efforts. He further opined that, while educational measures which 'depend on the spontaneous zeal of individuals and cannot be effected by any resolutions of the Government' should be handed over to private bodies, the Government should assume responsibility of such measures 'which require an organized system' and where 'regularity and permanence were concerned'. Thus he advocated that, while Government should assume entire responsibility for opening and increasing the number of schools, grants should be given to a body like the Native Education Society for improving teaching in schools and that the Society in return for the grants should lay all its proceedings before Government. Thus Elphinstone defined a policy of State initiative and control in education, the need for co-operation between State and private efforts, and a system of grant-in-aid. He also stressed the need for encouraging schools through the institution of examinations, grant of certificates and award of prizes and scholarships. But Elphinstone was against missionary activities, because he considered that 'the only effect of introducing Christianity into our schools would be to sound the alarm, and warn the Brahmans of the approaching danger.'[44]

But his Minute was violently opposed by Mr. Warden, a member of his Council. Mr. Warden was a great believer in English education and the Filtration Theory, and did not support Elphinstone's scheme fully. He did not like the native village schools to be interfered with in any manner,

as he considered them to be entirely useless. He wanted seminaries to be established in every district for 'instructing children of higher and middle classes in English language and learning. This difference of opinion in the Governor's Council gave rise to the Anglo-Vernacular Controversy in the presidency. After this cleavage, the Court of Directors could not approve of all the proposals of Elphinstone. However, the Native Education Society was accepted as the official organizer of education for the whole presidency and hence a government agency was not set up. Though Elphinstone did not succeed fully, yet it was mainly due to his initiative that numerous State vernacular schools [as many as 120 within the next 20 years] were opened. But for the intervention of Mr. Farish, the progress could have been more rapid. While submitting educational returns of various collectorates in 1825, Mr. Farish stressed the need for vigilant superintendence of schools and of educating school-masters. Thus he stressed quality rather than quantity.

Madras.—In the Madras Presidency, education received a new direction under the careful guidance of Sir Thomas Munro. In his Minute of the 10th May, 1826, he insisted on printing of school-books and the establishment of a school for training teachers. It was proposed to entrust these two functions to the Madras School Book Society, and a monthly grant of Rs. 700 was recommended. Munro also stressed the need for starting two schools of a superior type for English education (one for Hindus and the other for Mahomedans) in each of the twenty districts. The scheme was to be gradually enlarged through the establishment of one vernacular school for the Hindus in each of the 300

tashils (subdivisions) of the presidency. He approached the Court of Directors for an annual grant of Rs. 48,000 for putting the entire scheme into operation, and this was sanctioned on the 10th April, 1828. But unfortunately for the presidency, Munro had left this world in 1827 and his scheme was not implemented properly.

In June 1826 a Committee of Public Instruction was set up, and it opened a Normal School at Madras for training teachers. This School supplied the basis for the Madras High School, and ultimately developed into the present Madras Presidency College. The Committee first concentrated its attention on training teachers for district schools, but nothing was done for Tahsili teachers. The inspection of Tahsili schools was entrusted to the headmasters of district schools.

The progress was, however, very slow. By 1830 only 14 district schools and 70 tahsili schools were established, but their progress was not satisfactory. There were several causes, such as : very little was done in these schools, teachers were poorly paid, inspection was not proper and the people showed a keen desire to get English education.[45]

The blow came from another direction. Even before the scheme began to function properly, the Court of Directors in their Despatch of the 29th September, 1830, pointed out that too much had been done in the presidency for elementary education and very little for higher education. As such the Madras Government was asked to reverse their policy. The trend of contemporary events in favour of higher education in Bengal was partially responsible for such

a measure. In 1835 the Committee of Public Instruction was abolished and was replaced by a new committee, viz., Committee for Native Education.

Growth And Influence of Western Education

Bengal.–Since the foundation of the Hindu College, the movement for English education in preference to Arabic and Sansksit became very strong in the country. Numerous English schools sprang up, and the number of pupils in the existing ones began to increase enormously. For example, the Hindu College had 421 pupils in 1829 as against 70 in 1819. The people began to derive fresh inspiration from the West, and the educational revolution began. The impetus came from different directions.

Firstly, a new orientation was given to missionary education since the arrival of Dr. Duff. He considered Western education as the soundest weapon for attracting heathens to the City of Jesus. This spirit infected missionary policy on his arrival and after 1830 the number of mission English schools began to increase very rapidly. Secondly, the desire for getting English education was becoming more and more intense every day. English was growing in political importance and the people were also displaying an anxiety to break away from the dull monotony of life to which they were condemned for centuries. They were very eager to embrace a world, which appeared so novel and promising. In 1831 the Committee could remark that 'a taste for English knowledge had been widely disseminated and independent schools, conducted by young men reared in the Vidyalaya are springing up in every direction'.[46]

The Committee received more applications for starting new English schools than it could cope with. Many new institutions were opened and financed by rich people and those who had no means, clubbed together for the purpose. Even the Committee with its orientalising policy had to take some steps for satisfying this growing demand. By 1834, English classes were added to all Oriental colleges* and separate English schools were established at Delhi and Banaras.

The establishment of the printing press in the early parts of the 19th century was also partially responsible for developing public opinion in favour of English education. Printing and translation of Sanskrit works brought the sacred works of the East within an easy reach of the people, and they were no longer a jealously guarded monopoly of a few Brahmins. Indian languages were enriched; journalism and new prose literature in local languages came into existence; and the publication of English books introduced a flood of new ideas. The taste for the new learning increased, and the demand for English schools was greater than the supply.

In fact, the time was one of intellectual ferment and unrest. In 1824 Bishop Heber, the then Lord Bishop of Calcutta, observed that a change of most remarkable and extensive type was influencing Indian minds.[47] Three schools of thought appeared most prominent–radicals, reformists and conservatists. The radicals were purelys secular and were under the influence of men like Derozio and, later Richardson. They denounced Hinduism and regaded caste-system as a fancied barrier to progress. They did not adopt Christianity but, in the words of Dr. Duff, renounced 'the whole system of Hinduism, pure and impure, ancient and

modern, Vedantic and Puranic, and, being thus left in a region of vacancy as regards religion, announced themselves to the world as free inquirers after truth.'[148] They were the products of the Hindu College and 'were cutting their way through beef and ham and wading to Liberalism through tumblers of beer.'[149] They had a profound disrespect for the past and were blind admirers of Western civilization, where again they failed to distinguish the essentials from accidentals. Even the college authorities were shocked at their conduct, but they themselves were partly responsible for this. They blundered when they tried to supplant the teaching of Indian by Western culture in the institution. They failed to realize that a synthesis of what was best in each was needed. The study of Sanskrit was dropped long ago, and a little later Persian was also discarded. Such steps proved ruinous. The continuation of the study of classical languages would have perhaps helped the products of the college to appreciate what was true or fantastic in their past culture.

The second school also drew its inspiration from the new knowledge and was led by persons like Raja Ram Mohan Roy, Prasanno Kumar Tagore and others. They disliked the attitude of the radicals, and refused to subscribe to the subversive doctrines of the West. They wanted to reform Hinduism from within through the absorption of the best which the West had to offer. They introduced liberal ideas like women's education, abolition of Sutee and so on. In fact, the reformists were largely responsible for shaping the ideas and aspiration of modern Indian intelligentsia. The

third party, viz., the Conservatists like Radhakantha Dev and others did not desire many religious changes. It is no wonder that they opposed the reforming movement of Bentinck.

Bombay and Madras.—Such were the interesting influences of the new leaven on Bengal. These were noticeable in other parts of India too, but the results were not so prominent. In the Bombay Presidency, the movement for English education gained strength from Elphinstone's sentiments. Though he was a great patron of vernacular schools, yet he fully appreciated the importance of English as a key to higher knowledge. After the publication of his Minute, an English school with one Robert Murphy (a corporal in the army) as its Head Master was established in Bombay (1824). This institution later on developed into the present Elphinstone High School and College. In 1827 after Elphinstone's retirement, the people of Bombay raised a sum of Rs. 2,26,172 for commemorating his services. The fund was utilized for founding Elphinstone Professorships for the diffusion of Western arts and sciences through the medium of English. It would be interesting to note that Sir John Malcolm (Elphinstone's successor) wrote a minute, wherein, though he opposed the general introduction of English education amongst Indians, he fully appreciated the importance of translating English works into Indian languages and he looked forward to Elphinstone Professors for training persons for such purposes.[50] The Court of Directors also contributed two lakhs of rupees, and the Elphinstone Institution was founded in 1834 as a distinct body from the School. The Directors expected

that the Institution would raise 'a class of persons qualified by their intelligence and morality for high employments in the Civil administration of India.' The first two Elphinstone Professors, Messrs. J. Harkness and A. B. Orlebar, arrived in Bombay in 1835. The native Education Society was also active. By 1833, it had established four English schools at Poona, Thana, Bombay and Panvel. It also encouraged the practical side and opened an Engineering and a Medical class in Bombay in 1823 and 1826 respectively. The students of both these classes were instructed through the mother-tongue. The Medical Institution was abolished in 1832, as it did not prove to be a success. In the Madras Presidency, English education was also making a beginning.

The General Committee of Public Instruction

General Policy.—It was really difficult for the General Committee to draw a comprehensive scheme satisfying the prevalent conflicting opinions in Bengal. The Committee drifted through a stormy ocean with all its sails set. It patronized Oriental learning; at the same time it could not ignore Western learning altogether. A medical school for native doctors was established in 1822, English classes were added to all Oriental colleges, and the Hindu College was aided generously when it fell on evil days. Even attention was paid to the teaching of technical and scientific subjects. An 'extensive apparatus' was set up in the Hindu College in 1823, and Government assignend a salary for a professor of 'experimental philosophy', for teaching 'Mechanics, Hydrostatics, Pneumatics, Optics, Electricity, Astronomy, Chemistry.'[51] But the Committee had not adequate means to establish purely English colleges. In December 1831,

the Committee issued its First Report. Is shows that the total number of institutions under the control of the Committee was 14 with 3,490 pupils, the total receipts for the year were Rs. 2,75,047 and the total expenditure was Rs. 2,63,944.[52]

Official Instructions.–In the meanwhile, the Court of Directors created further confusion. The Committee's letter of August 18, 1824, could not silence the Directors, and they in their Despatch of the 5th September, 1827, stressed that 'the first object of the improved education should be to prepare a body of individuals for discharging public duties.' Obviously this was possible only through the imparting of English education to Indians. Thus so far as Government was concerned, the need for giving English education to Indians first arose out of political expediency. Later on in their Despatch of 18th February, 1829, to all the three presidencies, the Directors did not make a secret of their intentions and expressed their views quite definitely on the subject. By this time Lord William Bentinck, a Governor–General capable of taking resolute actions in the field of reforms, had taken charge of government. In his letter addressed to the Committee on the 26th June, 1829, he declared his intention to make English gradually and eventually the language of public business throughout the country.* In their letter to the Governor–General–in–Council of Bengal, dated the 29th September, 1830, the Court of Directors stressed the same points.**

Charter of 1833.–In 1833 the Charter of the Company came once again for renewal. In England, it was the time for Parliamentary Reforms, Factory Legislation, Catholic

Emancipation, Suppression of Slavery and so on. The same liberal spirit also influenced the provisions of the Charter Act of 1833. Indian shores were thrown open to the whole world, and the commercial privileges of the Company were terminated. Thus India was made free to the missionaries of other nations also. The Act also laid down the famous principle that 'no native of India, nor any natural-born subject of His Majesty, should be disabled from holding any place, or employment, by reason of his religion, place of birth, descent or colour.' This measure pushed the growth of English education further because it entitled Indians to get high posts. Moreover, it empowered the Bengal Government to control the administration of the whole country and thus authorized the Governor-General to dictate the educational policy of provinces other than Bengal. Fourthly, it increased the original educational grant of £ 10,000 to £ 1,00,000 and thus there was a clear case for educational expansion. Finally, it added a fourth member (Law Member) to the Governor-General's Executive Council; and Lord Macaulay, the first Law Member, opened a new chapter in the educational history of this country.

Oriental-Occidental Controversy

In the meanwhile, there were interesting developments in the General Committee. The fashion of Orientalism was being challenged, because some younger members with more forward views came in. In 1831 the Committee was equally divided against itself and was composed of two parties—Orientalists and Occidentalists (Anglicists). The parties were so well balanced that it was very difficult to transact even ordinary business. There was no difference of opinion as to the object to be

pursued. Both the parties agreed that with the meagre sum at their disposal the education of the masses was not their immediate concern, though it was to be the ultimate object to be kept in view. It was also agreed that the instruction of the masses was to be done through local languages, but they were very poor, as they contained 'neither the literary nor scientific information necessary for liberal education.' It was, therefore, admitted by both the parties that in the meanwhile 'teachers have to be trained, a literature has to be created, and the co-operation of the upper and middle classes of society has to be secured.' It was, therefore, decided that their immediate concern was to impart higher education and to educate the classes.

So far both the parties agreed, but opinions were divided as to the plans of campaign. The members were influenced by prevailing public opinion in Bengal. The Orientalists had a genuine love for Oriental culture and they hesitated to wound the sober and orthodox opinion. They were shocked at the reckless conduct of young Turks of the Hindu College. They wanted to keep the classical system in force through the establishment of Oriental institutions, award of stipends and scholarships to Oriental scholars, publication of Oriental works and translation of western books into Oriental languages, and instruction through Persian and Sanskrit. It should, however, be noted that even the sturdiest of them were not against the introduction of Western arts and sciences. For example, Euclid was studied in Calcutta Madrassah and the study of European anatomy and medicines had supplanted native systems in the Calcutta Sanskrit College. But the primary object of the Orientalists was the

promotion and preservation of Oriental culture and not the diffusion of Western knowledge. They were also against the use of English as the medium of instruction.

The Occidentalists or Anglicists were not satisfied with such a plan of action which appeared slow and erroneous to them. They felt that the past record of Orientalists was a long tale of unsuccess. They were against the grafting of the new learning on an old eastern stock, and they wanted to plant it on its own root. They firmly believed that European knowledge was desired by Indians and was necessary for them, and that its diffusion was possible only through the encouragement of Western learning through the medium of English. Hence they desired that the educational grant should be utilized for the establishment of seminaries for giving instruction through English, but they were not against the printing and publication of such Arabic and Sanskrit books as were necessary for actual teaching even in English schools and colleges. It is thus quite clear that both the parties appreciated the importance of Eastern and Western cultures in an educational system, but the main difference of opinion was about the medium of instruction and the degree of importance to be attached to them. The plan of the Anglicists appeared to promise well. They possibly contrasted the success of the Hindu College with the failure of the Calcutta Madrassah or the Sanskrit College. They could point out that, while there was a great demand for English books, the depository of the Committee was groaning with unsaleable books written in other languages.*

The cleavage arose over the interpretation of certain

words of Clause 43 of the Charter Act of 1813. The conservative Orientalists argued that the word 'literature' contained in the Clause stood for only 'Arabic and Sanskrit literature' and a 'learned native' meant an Indian scholar highly proficient in either of the two languages. On the other hand, to the Anglicists those expressions were not to be interpreted in that restricted sense and English was entitled to take its place as a literature. Both the parties drifted in opposite directions. Neither of them thought of bringing about a synthesis of the two cultures, in which each could find its proper place in relation to the other. They altogether ignored the indigenous system of education. They were more or less swayed by the opinion of those Indians with whom they came into frequent contact. The needs and consideration of the people at large never weighed with either of the parties. The controversy dragged on till the end of 1834. In fact, no educational programe could be carried out during the last three years of the period. At last, in January 1835, the views of both the parties were laid before Government in two separate letters under the signature of the Secretary.*

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CHAPTER THREE

ANGLICIZATION OF EDUCATION (1835–53)

THE views of both the parties were placed before Lord Macaulay, who rejected the arguments of the Orientalists through a very forceful minute wherein he supported the education of the classes and made a vigorous plea for spreading western learning through the medium of English. Lord William Bentinck also accepted Macaulay's recommendation and sanctioned it officially. In 1837 English was made the court language, and a Government Resolution of 1844 threw high posts open to Indians. These measures resulted in a rapid growth of English education. The missionaries also established a number of English schools and colleges.

In the meanwhile, besides the Orientalists and the Anglicists, there arose a third party known as the Vernacularists. They began challenging the position of English as the only available and exclusive medium of instruction. Lord Auckland tried to satisfy all the three rival parties through a minute, but he did a great injustice by not accepting Mr. Adam's valuable suggestions for reviving and improving indigenous education.

In 1833 Bengal became the centre of administration for the whole country. Since then it began to play an important role in shaping the educational policy of other provinces also, as they were required to obtain sanction of the Central Government for all items of new expenditure. It is also

gratifying to note that definite conclusions on certain points at issue were reached by the end of the period and some of the controversies raised during the last period were brought to a close.

Macaulay's Minute And Its Implications

Macaulay's Arguments.–Lord Macaulay landed in India on 10 June 1834, and was immediately appointed President of the General Committee. The pleas of both the parties were submitted to him for opinion. He, however, declined to take any active part in the proceedings of the Committee till the question at issue was finally decided by Government. It must be borne in mind that Macaulay was not asked to define a complete educational policy for the whole country, but was merely asked in his capacity as the Law Member to give his legal opinion on how a limited sum of ten lakhs of rupees could best be utilized for educational purposes and whether the educational clause of the Charter Act of 1813 prohibited the use of the grant for any purpose other than the encouragement of Oriental learning. On 2nd February, 1835, he expressed his opinion on the subject through a famous Minute, written in his usual characteristic prose style marked by rhetoric and antithesis.

He argued that the word 'literature' used in Clause 43 of the Charter Act of 1813 did not stand for Arabic and Sanskrit literature alone but could include English literature as well; similarly the phrase 'a learned native of India' could also be applied to Indians familiar with the poetry of Milton or the metaphysics of Locke. He further remarked that Government 'are not fettered by any pledge expressed or implied' and that they were free to employ the funds as

they chose. He then discussed the problem of the medium of instruction and examined the rival claims of the mother-tongue, the classical languages and English to be the media of instruction. He brushed aside the claim of the mother-tongue on the ground of the general agreement in the Committee that the Indian languages were too poor and crude to be made vehicles of thought and expression, and as such it was not possible to pursue higher studies through them. Finally he pointed out that because of that big handicap the Committee deemed it necessary to enrich the Indian languages from some quarters, possibly English or Arabic and Sanskrit, about which opinion was sharply divided.

Macaulay rejected the claims of Arabic and Sanskrit as against English, because he considered that English was better than either of them. His arguments in favour of English were: (1) It is the key to knowledge and is, therefore, more useful than Arabic or Sanskrit. (2) 'It stands pre-eminent even among the languages of the West. In India, English is the language spoken by the ruling classes. It is likely to become the language of commerce throughout the seas of the East.' (3) It would bring about renaissance in India, just as Greek or Latin did in England or just as the languages of Western Europe civilized Russia. (4) The 'natives are desirous of being taught English and are not desirous to be taught Sanskrit or Arabic,' and that the demand of the latter was maintained artificially through 'bounty money'. (5) 'It is possible to make the natives of this country thoroughly good English scholars, and to this end our efforts ought to be directed'. (6) It was impossible to educate the body of people but it was possible through English education to

bring about 'a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect' and that education was to filter down from them to the masses.

Prinsep's Minute.—Macaulay's Minute was forwarded to Mr. H. T. Prinsep, the leader of the Orientalists for recording his opinion, and he expressed his views through a Minute, dated the 15th February, 1835. He argued that the Clause 43 of the Charter Act of 1813 had a particular reference to Indian literatures and to eminent learned native Oriental scholars alone. He further regarded it injudicious to withdraw those endowments, which had already been sanctioned for the promotion of Arabic and Sanskrit learning. He considered it necessary to respect the popular feeling and pointed out that it was wrong to regard Oriental learning as entirely useless. The move to close down the then existing oriental institutions and specially the Calcutta Madrassah, which he regarded as the only link through which Government had any connection whatever with the instruction of the Muslim youths of Bengal, was opposed by him. He further pointed out that only a small section of Hindus was desirous of learning English and that the Mahomedans would resent any measure against their privileges.

Bentinck's Action.—Prinsep's arguments carried no weight with Bentinck, and he agreed to the sentiments expressed by Macaulay. In a Resolution of the 7th March, 1835, he passed the following orders:

First.—His Lordship-in-Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India;

and that all the funds appropriated for the purpose of education would be best employed on English education alone.

Second.–But it is not the intention of His Lordship–in–Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords...that all the existing professors and students at all the institutions under the superintendence of the Committee shall continue to receive their stipends.

Third.–A large sum has been expended by the Committee on the printing of Oriental works; His Lordship–in–Council directs that no portion of the funds shall hereafter be so employed.

Fourth.—His Lordship–in–Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of the English language.[1]

The proclamation marks a turning point in the history of English education in India. It was the first declaration of the educational policy which the British Government wanted to adopt in this country. The aim and type of education were defined; the promotion of Western arts and sciences was acknowledged as avowed objects; the printing of Oriental works, and grants or stipends to students of Oriental institutions were to be stopped in future; but schools of Oriental learning were to be maintained.

Macaulay could thus cut the Gordian knot at one stroke, but it should be noted that the actual decision was Bentinck's and not his. From all that had gone before, it can be easily seen that Bentinck was in favour of English education even before Macaulay's arrival in this country. In fact, there would have been no difficulty for Bentinck to give his deci-

sion even without Macaulay's help. The famous Minute only helped him to announce his policy officially. It was his last public act, as he left this country on the 20th March just after the announcement of the Resolution.

It should be borne in mind that Bentinck had to struggle hard against serious obstacles in carrying out his administrative policy and he hoped that the new educational policy would solve many difficult problems which the administration had to face. It should be admitted that some of the worst evils of Indian society, like the customs of Sutee and Infanticide were prevalent during the period and Bentinck had to face a serious public opinion when he launched his scheme of reforms. He hoped that English education would spread liberal ideas amongst natives who would then cooperate with Government in wiping out many moral and social evils. As a practical man, he was more concerned with economy in public expenditure. The Resolution promised to supply Government with English-educated Indian servants, cheap but capable at the same time. And have his expectations not proved correct ?

Criticism.—Many charges are levelled against Macaulay. It is wrong to suppose that he was responsible for initiating a new educational policy in India, i. e., the introduction of Western education through the medium of English. It should, however, be remembered that he was not the originator of the system; he merely took the tide of popular opinion at its flood that had been running high through the spade-work done by Raja Ram Mohan and his colleagues and the Christian missionaries in favour of westernization of education. He not only led the tide to an eventful fortune but also

accelerated the growth of the new learning by leaps and bounds. (The ground was already broken and ploughed; the sowers had done their work; Macaulay only supplied a rich manure for a still richer harvest.) The barriers of caste, conservatism and religious orthodoxy which had blocked the cultural progress of the country were done away with and new vistas were opened through the study of English for those persons 'Indian in blood and colour but English in tastes, in opinions, in morals and in intellect'. This brought about the dawn of a cultural renaissance after centuries of confusion and darkness. And could any one check that tide of public opinion? (Before Macaulay sounded his trumpet, many high sounding notes were already being played by Indian leaders and Christian missionaries. At the same time, it should also be noted that Government were rather eager to introduce English education in India. The main aims were to get English-educated Indian servants and to use English language as a connecting link between the rulers and the ruled.) Numerous contemporary British administrators and statesmen held that the growth of new learning would increase the stability and permanency of the British power in India.[2]

(Macaulay is also held responsible for spreading Western political ideas in the country. But the movement had already started before his arrival in India.) The Reformer, the first English paper under Indian control in India and founded by Prasanna Kumar Tagore in 1831, began opposing Government from the very beginning. It published a series of articles on the abstract rights of Indians as members of a great political body and went so far as to propose a represent-

ative constitution for India. Ram Mohan Roy declared in 1832 that, if the Reform Bill was rejected, he would sever his association with England. The influence of Western ideas was discernible in interesting reforms like the trial by jury, liberty of press and the like. In 1838 Prasanna Kumar declared that the surest way of establishing British rule in India on a firm basis was the exercise of political privileges by Indians as in England and that the days were fast-approaching when the differences between conqueror and conquered would soon disappear, Indians being treated as fellow subjects of the Crown.[3] Thus some Indians were conscious of political rights even before the influence of Maculay's Minute was felt in this country. But he was not blind to the larger implications of his educational policy. Shortly before he left England for India, he had expressed his views in a speech before the House of Commons on the 10th July, 1833.[4]

So far Macaulay cannot be blamed and he was right in his conviction that the virile civilization of the West was necessary for rejuvenating Indian culture. But his recommendation about the use of English as the only medium of instruction cannot be justified. He ought not to have totally rejected the languages of India as crude and unsuitable instruments for expressing scientific or literary ideas. Even before his own eyes, some of them were being used as media of instruction for college education in the Bombay Presidency and a difficult book like the Bible had been translated into a dozen local languages. In fact, he failed to appreciate that though a number of Indian languages were in a decaying condition at that time, yet some of them were in a flourishing

state under the Moguls. But he did not care to know the people and his 'knowledge of India was limited by the bounds of the Mahratta ditch.' He also overlooked the great truth pointed out by the great Orientalist, Dr. H. H. Wilson, that 'a national literature can co-exist with a national language, that as long as knowledge is restricted to a foreign garb, it can be the property of the few who can command leisure and opportunity for its attainment.'[4]

It should, however, be admitted that Macaulay was in favour of using English as the medium of instruction for a short period till languages of India were sufficiently enriched. This was quite expedient, but the concession offered by Macaulay was misused by Government and English continued to be the sole medium of instruction till quite recently. It may be noted that a number of Indian languages were rejuvenated by 1850 and that some educationists had started protesting against the use of English as the only medium of instruction as soon as Bentinck left India. In 1836 the General Committee, of which Macaulay was the President, remarked: 'We are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed.'[5] Later on, several important documents harped on the same tune but our educational administrators did not pay any attention to such suggestions and the Government of India went so far as to reprimand the Bombay Government when they tried to improve the local languages through the Poona Sanskrit College. Our alien rulers did not at all bear in mind that a nation can never be instructed or enlightened

except through its own languages, which alone can disseminate useful knowledge among the masses. The study of Indian languages continued to be neglected for more than half a century, and the following remark of Lord Curzon made in 1904 is not an overstatement :

'Ever since the cold breath of Macaulay's rhetoric passed over the field of Indian languages and Indian text-books, the elementary education of the people in their own tongue has shrivelled and pined.'[6]

But never, never will this country and even Arabia forgive Macaulay for the monstrosities which he perpetrated through his ignorance of not only Indian but Asiatic culture also. ' A single shelf of a good European library was worth the whole native literature of India and Arabia '—was only a riduculous statement of an ignoramus, who posed as a proficient pundit. This sophistic statement reveals the British snob at his worst and we have the menace of colour bar almost in sight. And was there anyone to agree with him that the language of the holy Koran was a trash and of the Vedas a mere claptrap ? Even some of the best scholars of his generation had fully acknowledged the profound scholarship of classical writers of India and Arabia.[7] He also failed to see that there were enough reasons for the study of Sanskrit and Arabic for cultural, if not for common purposes. The ridicule that he poured on Indian mythology shows the narrowness of his mind and the limitations of his grasp of the problem. James sums up Macaulay's attitude quite correctly in the following words : ' His pronouncements are too glib, too confident, too unqualified, and sometimes err against good taste.' [8] And what better treatment could be expected from a man when he admitted that his know-

ledge of the classical literatures of India was confined to the reading of English versions of some celebrated Arabic and Sanskrit works and to the conversation with some persons distinguished by their proficiency in Eastern tongues? In fact, the ideas expressed in the Minute were not the result of Macaulay's stay in India. He had already formed his opinion long before he landed in this country.

Macaulay is also partially responsible for producing a feeling of antipathy in the present Indian generation against Western culture and education. It is felt that he tried to cut off Indians from their past heritage through the substitution of a new language and culture for their own. He failed to understand that the influence of Oriental culture on Indians connot be wiped off at one single stroke through a mere superimposition of Western knowledge. Macaulay ought to have considered that India's need at that time was to acquire a knowledge of Western sciences and methods and not history and literature. This policy would have combined the best elements of both the cultures, and the West would have provided what the East and India in particular lacked at that time. A policy of synthesis and assimilation would have helped her to understand her own things in a new scientific spirit, and would have developed a critical attitude towards the West instead of creating a feeling of hatred. But Macaulay did not have that foresight. He tried to impose Western learning through a Western language on an age–long system which had been thriving on its ancient soil since the dawn of history. He had not the patience to wait and consider that life and education are one piece, and that any system which neglects the literature through which a race has thrived is unscientific.

It was expected that the introduction of English would produce the same effect as Greek or Latin did on Western nations at the close of the 15th and in the beginning of the 16th centuries. Macaulay did not consider the limitations of such a policy. He tried to grow a temperate plant on warm plains of an Equatorial region, where it was possible for it to survive under artificial circumstances but not to thrive. He did not at all bear in mind that Indian's fate was tied more closely to Sanskrit or Arabic than England's to Greek or Latin, and that it was impossible for the English language to occupy the same position in India as Greek or Latin once claimed in Europe. It was just like an attempt to introduce Sanskrit or Persian as the medium of instruction in England. Some of his analogies were also far-fetched. Bentinck ignored them, when Prinsep pointed out some of them in his Minute.[9]

Macaulay was equally wrong in thinking that English education would thoroughly anglicize Indians. He forgot that India's problem was one of assimilation rather than of substitution. He even aimed at undermining religious and social fabric of India. In a letter to his father, he wrote:

'No Hindu who has received English education ever remains attached to his religion. It is my firm belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence. And this will be affected without any effort to proselytise, without the smallest interference in their religious liberty, merely by natural operation of knowledge and reflection.'[10]

Thus he shared Duff's ideas. But he and Duff both failed to appreciate the dynamic nature and profundity of

Hinduism, which enable it to adapt itself to circumstances and to turn alien forces to its own purposes. They could not realize that such a transformation was not possible on account of the differences in outlook and temperament between England and India. They could not perceive that their anticipations, if realized, would remove the educated from the main stream of national life. But Macaulay was a product of his age, when Englishmen believed in the intellectual superiority of Western culture and civilization over everything produced in the East. There was a firm belief at that time that Western civilization due to its intrinsic superiority would easily expel other systems without fail.

His Filtration Theory also deserves examination. According to that famous doctrine, 'Education was to permeate the masses from above. Drop by drop from the Himalayas of Indian life useful information was to trickle downwards, forming in time a broad and stately stream to irrigate the thirsty plains.'[11] But the theory proved to be a mere mirage. He even forgot that English public schools and university colleges, existing for centuries, did very little for the English people. It may be said that Macaulay was concerned with a limited sum and higher education and not with elementary education. But he failed to realize that only three years before he wrote his Minute, the first educational grant of £ 2,000 in his own country was allotted to elementary education. Even in India a decade earlier a man like Elphinstone attempted to revive and reorganize indigenous education, and elementary education was encouraged by Munro. Macaulay hoped that the products of his famous doctrine would convey the message of the West to the masses, but they used it

for their own material gains and never cared for the masses and thus a wide gulf was created between them and the masses. As Horace Wilson in his evidence before the House of Commons, observed on the 5th July, 1853, 'In fact, we created a separate class of English scholars, who had no longer any sympathy, or very little sympathy with their countrymen.'

It may also be noted that Macaulay did not see the need for providing for more than intellectual training. He rode rough-shod over the feelings of Mahomedans, though they were correctly interpreted by Prinsep when he expressed that the Muslims in any part of India would not be reconciled to the cultivation of English. Macaulay made a simple statement: 'There is no good English school for Mussalmans, and one of our first duties is to establish one.' Was that a proper solution? His interpretation of the Act of 1813 was also not quite correct. In the circumstances of time, the question of reviving Western knowledge was never thought of. The educational clause was provided mainly because in 1811 Lord Minto authoritatively drew the attention of the Parliament to the decay of indigenous learning, for which a remedy in shape of pecuniary assistance was suggested.

Conclusion.—Thus Macaulay's Minute had all the defects of a preliminary spadework, but it is a very important document, because it influenced Britain's educational policy in this country for more than a century. Macaulay never dreamt that his Minute would have such large implications. But it should be admitted that Western learning has done good to India, and better results have been achieved through Macaulay's bold policy than it would have been possible

through half-hearted attempts of the Orientalists. The new knowledge led to India's unity and her Great Recovery, brought us into contact with scientific researches of the West and developed Indian languages to standards in which a university education became possible. But his Minute can neither be regarded as the Great Charter of Indian education, nor can it be condemned as the evil genius of Macaulay as pronounced by Bishop Whitehead. It should be noted that the movement for Western education had started in this country long before Macaulay' arrival. He cannot be held responsible for the mistakes of the authorities, who utilized his Minute as a mighty weapon to suit their convenience. No doubt, he passed some uncharitable remarks and some of his inferences were too hasty but he has often been maligned to an excess. After all, some of his intentions were undoubtedly honourable. More than a hundred years have passed since Macaulay wrote his Minute and more than three thousand schools and colleges with over fifteen million pupils have been established in India, but education is confined to a small section of people. The total results are :...' the seed sown in 1835 has produced a crop in some respects far richer, and in others far poorer than that expected by the sowers, and that the soil has yielded to their treatment fruits for which they would be anxious to disclaim all responsibility.'[12]

Immediate Results.—The victory of Occidentalists was followed by a change in the personnel of the Committee. Shakespeare, its President and two other Orientalists, resigned and for the first time two Indians were nominated as members. Mr. Prinsep, the leader of the defeated Orientalists, criticized Government's 'partisan policy', which he regarded as inconsistent with former proclamations, unfair,

illiberal and politically dangerous. A series of letters were written by Mr. Brian Hodgson, an eminent Sanskritist, under the signature of 'Junius'. The Asiatic Royal Society condemned Bentinck's policy as 'destructive, unjust, unpopular and impolite.' But these protests did not disturb the equanimity of His Lordship. Hindus did not murmur, but the Mahomedans remained aloof in a body and expressed their displeasure against it. A memorial signed by about eight thousand Mahomedans was submitted to Government. They went to the length of saying that the object of Government was the conversion of Indians to Christianity. But Bentinck satisfied them by declaring: 'Such motives never have influenced, never can influence the counsels of Government. The fundamental principle of the British rule, the compact to which the British Government stands solemnly pledged, is strict neutrality.'[13] This declaration introduced an educational system, which was hitherto unknown in this country. A scheme of education in complete abstention from spiritual training, which is quite contrary to cherished traditions of the East, was thus initiated.

Adam's Reports

Introduction.—A few days before approving of Macaulay's Minute, Bentinck had appointed Rev. William Adam to make a survey of indigenous education of some districts of Bengal and Bihar. On the 2nd January, 1835, Mr. Adam approached the Governor–General with a proposal for making, 'an investigation into the actual state of education in this country, with a view to ulterior measures for its extension and improvement.' In a minute, dated the 20th January, 1835, Bentinck sanctioned the proposal and Mr. Adam was

entrusted with the work. It is interesting to note that the Minute was not signed by Macaulay. Perhaps as a Member of the Governor-General's Executive Council he did not want to commit himself.

Mr. Adam was asked to confine his attention to a few districts only. He worked on his inquiry for three years (1835–38) and submitted three valuable reports at different times. The First Report, drafted on the 1st July, 1835, is a mere digest of earlier reports on the subject and contains secondhand statistical material. The Second Report submitted on the 23rd December, 1835, deals with population and instruction of one sub-division of Rajshahi district, viz., Nattore. In that Thana, Adam found 27 elementary schools with 262 pupils and 31 Tols with 397 students. Besides these institutions, domestic instruction was being given to 2,382 children by 1,588 families in 238 villages. The Third Report, submitted on the 10th April, 1838, gives complete statistics* for the districts of Burdwan, Murshidabad, Birbhoom, Tirhut and South Bihar. In the last 119 pages of this report Adam criticized government's educational policy and suggested a scheme for the improvement and extension of indigenous education.

In his Survey Adam classified different educational agencies into seven categories: (1) Indigenous elementary schools; (2) Elementary schools not indigenous, i. e., new types of elementary schools run by missionaries and others; (3) Domestic Education; (4) English schools and colleges; (5) Native female schools; (6) Indigenous schools for advanced learning and (7) Adult instruction. The first three agencies have been discussed in the previous chapter,

the fourth and fifth items will be treated at relevant place, and a brief account of the last two agencies is given below.

Schools for Higher Learning.—According to Adam's calculation, there were 1,800 Tols with a total number of 12,600 teachers and students in the whole province.[14] Ordinarily the school buildings were built of clay and were erected by teachers themselves, who gave not only free education but also fed their pupils. Often the teachers had to ask for alms for such purposes. The Tols were of three types : one in which chiefly grammar, general rhetoric and literature were taught; a second in which law and at times mythological poems were mainly studied; and a third in which logic was made the principal subject of study. The pundits were mostly Brahmins. Adam paid a glowing tribute to the scholarship of these teachers.[15] While discussing the Nattore Thana alone, he mentions that, 'Even in a single thana, there is material for a Hindu University in which all the branches of Sanskrit learning are taught.'[16] But the level of learning was gradually declining and the diminution according to Adam was due to 'the breaking up of the great zemindaries and the withdrawal of the support which their owners gave to the cause of learning and of the endowments which they established.'[17]

The Madrassahs were very few in number. Adam observed that the means employed by Mahomedans for preserving their learning was less systematic and organized than those employed by the Hindus. Still a number of private schools were conducted by some Muslim scholars. These Maulavis adopted the teaching profession not merely as a means of

livelihood. They thought that the vocation would bring moral and religious benefit to themselves and to their fellow-men. These teachers used to feed as well as instruct their students, who often belonged to respectable families. But the number of Madrassahs was not sufficiently large and several Muslim districts were without such institutions. Adam has given an interesting account of a Madrassah at Kusbeh Bagah, which was supposed to have been endowed by Emperor Shah Jehan.[18]

Adult Instruction.—In his Third Report, Adam tried to give a comparative idea of instructed and uninstructed adults (persons above 14 years of age). In the City of Murshidabad and the five Thanas, he found that there were 21,916 instructed adults in a total adult population of 496,974. Adam classified the instructed adults into six categories: Teachers of schools of learning, learned persons excluding teachers, teachers of primary schools, adults with elementary education, adults who could merely read and write, and adults who could merely decipher writing or sign their names.

Scheme for Reforms.—In the last 119 pages of the Third Report, Adam submitted his scheme for improving and extending the prevalent educational system. He did not favour the use of English as the sole medium of instruction and pointed out that in a national system of education the people should be educated through their own languages. But at the same time, he insisted that European knowledge should be the chief subject for instruction. Adam was a great supporter of mass education and was opposed to the Filtration Theory as he wanted knowledge to ascend and not to decend.[19] He further urged the need for reviving

and improving the indigenous educational system and pointed out that the future educational programmes of the country should be based on that foundation. He suggested the following measures for reforming the system :

(1) Publication of a graded series of new text–books (I–IV) in Bengali, Hindi and Urdu, to be prepared by Indians and Europeans in collaboration. (2) Appointment of an examiner for each district.—It was suggested that the examiner should survey his area, supply and explain text–books to teachers, examine teachers on the contents of text–books already provided after a period of six months, distribute grants and reward to teachers according to the percentage of passes in school–examinations, and supervise the work of teachers. (3) Appointment of inspectors for supervising the work of examiners. (4) Training of teachers.–Adam proposed to convert Vernacular Departments of English schools into Normal Schools for training teachers of indigenous schools. He suggested that these teachers should be required to study for three months in a year for four successive years. (5) Award of small grants of land to village schools for their maintenance.—Adam pointed out several sources from which such grants were possible. (6) Organization of experimental farms for agricultural education and also houses of industry for young delinquents.

Rejection Of The Scheme.—Adam was very cautious, and wanted his Scheme to be tried in some districts as an experimental measure. But before he submitted his Third Report, Macaulay as Chairman of the Committee had pronounced his verdict. Wedded to the Filtration Theory and a firm believer in the superiority of Western civilization, Macaulay was not prepared to help indigenous schools which were declared useless. In a Minute of the 28th September, 1836, he remarked: 'I am a little inclined to doubt, however, whether we are at present ripe for any extensive practical measure, which

he (Adam) recommends. Our work is to educate the schoolmasters for the next generation.'[20]

The Committee adhered to Macaulay's views, and regarded Adam's plan as impractical. The majority of members, however, wanted to give it a fair trial on a small scale by applying it to a circle of twenty schools in the neighbourhood of Calcutta. Even this modest proposal was turned down by the Government, and Adam submitted his resignation in disgust. Lord Auckland no doubt sympathized with him, but he also harped on Macaulay's tune and declared that 'the first step must be to diffuse wider information and sentiments amongst the upper and middle classes.' The Court of Directors naturally approved his recommendation and wrote back that when the educational needs of the upper and middle classes had been provided for, 'then Mr. Adam's proposals might be taken up on a liberal scale with some fairer prospects of success.'

Conclusion.—Thus Macaulay once agains triumphed, and the recommendations of Adam were side-tracked. A golden opportunity for building up a national system of education, based on culture and languages of the people, was thus lost. Such was the fate of one of the ablest reports ever written on Indian education, which 'from the accuracy of its information, the candour, sense and statesmanship of its author is among the most valuable and interesting publications extant on education in India.'[21] Adam may be nicknamed as the 'Second fallen Adam' by his countrymen for his religious views, but his educational work was not entirely lost. Only five years later Mr. Thomason adopted his plan in the North-Western Provinces, and Lord Dalhousie ordered his

Scheme to be given a trial in Bengal too. The present Vidya Mandir Scheme in the Madhya Pradesh is nothing but a mere reproduction of Adam's plan.

New Measures For Popularizing English Education

Bentinck's Resolution of 1835 was followed by some more enactments which accelerated the growth of English education in this country. The first one is the Freedom of Press (1835). This measure pushed ahead printing and publication of books, and thus English books were made available at a comparatively low price. Secondly, between 1836 and 1847 a series of acts were passed. These acts opened wide careers and larger responsibilities to Indian judicial officers. This proved as an incentive to a large number of Indians to learn English. Thirdly, Persian was abolished as a court language in 1837 and was substituted by English and Indian languages in higher and lower courts respectively. Thus the people realized that Persian no longer formed the royal road to service. The influence of this measure was immediate on the Hindus. Instead of learning one foreign language, they began studying another. But the Mahomedans protested against such a step, because Persian, their language of culture, was reduced to a secondary position. This was a sufficient humiliation to a race, which had ruled this country for the past seven hundred years. Moreover, owing to missionary activities, the Muslims associated English language with Christian teaching. Thus while the Hindus flocked to English schools and colleges, the Mahomedans remained aloof.

Finally, Lord Hardinge as Governer-General issued a Resolution in October 1844, which declared that in all

government appointments preference will be given to persons with a knowledge of English. As a result of this declaration the Council of Education was authorized to conduct yearly competitive examinations for selecting suitable persons for public posts and successful candidates were arranged in order of merit. The Resolution further prescribed that even for lower posts under Government, preference would be given to those who could read and write. This Resolution gave final touch to Macaulay's policy, as it fully strengthened the position of English in this country. The lingering prejudices against learning English vanished for ever and English education began to be valued in terms of livelihood.

No doubt, during the next nine years hardly a few 'certificated' students were appointed to Government posts, but the Resolution breathed a new spirit in Indian education. It introduced the evil idea that education gives one a passport for earning one's bread and butter, and that books are to be prized not for acquiring knowledge but for passing examinations. Incidentally it attracted many to a literary education, and thus other branches of life were comparatively neglected. Thus the seeds of present unemployment among the educated classes were sown about a century ago. Lord Hardinge never expected such baneful results of his policy; he merely wanted to give an official stamp to English education and to secure efficient servants for the Company. But his intentions vitiated the atmosphere, and the noble purpose which urged Indians to storm the citadel of learning so enthusiastically disappeared within a very short period.

Auckland's Minute

Occasion.—Lord Bentinck left this country in March 1835, and Lord Auckland took over as Governor-General. The Orientalists raised their voice once again, but they were ready for a compromise as they realized that it was futile to check the rising tide in favour of English education. Petitions were received from students of Calcutta Madrassah and Sanskrit College. The main grievances were the transfer of appropriations from these institutions to the support of English classes started under the same roof, and the abolition of students' stipends. At the same time, there arose a school of Vernacularists headed by educationists like Adam, Hodgson, Wilkinson and others. They were totally against the use of English as the exclusive medium of instruction and they considered it more desirable to approach the masses through the mother-tongue There were the interesting swings in the educational pendulum in Bengal.

Auckland's Solutions.—It took nearly four years for Auckland to come to a decision. He examined the whole position very critically and expressed his views in a Minute, dated the 24th November, 1839. He frankly admitted that the insufficiency of the funds assigned by the state for the purpose of public instruction was responsible for violent disputes over the question of education. He further pointed out that the parties wishing to promote the diffusion of knowledge in different forms contended eagerly, the one to retain, the other to gain and that as soon as the meagre educational funds were transferred for the support of English education, Oriental institutions felt the pinch and vernaculars were left to themselves.

Auckland tried to satisfy all the three parties. So far as the Orientalists were concerned, he restored the old grants sanctioned prior to Bentinck's Resolution and desired that the funds for the Oriental colleges be first appropriated for Oriental studies and then for English instruction. He then guaranteed the maintenance of Oriental colleges and instituted scholarships to the extent of one-fourth of total number of students on the role of the oriental institutions. He also sanctioned the preparation and publication of useful works for instruction in classical languages within the limits of the prescribed funds. The Orientalists were more than satisfied and Lord Auckland could boast that with an additional expenditure of a meagre sum of Rs. 31,000 per year, he could close a heated controversy.

He then pushed his scheme for the expansion of English education. He was a great supporter of Filtration Theory, as his aim was 'to communicate through the means of the English language, a complete education in European Literature, Philosophy and Science to the greatest number of students who may be ready to accept it at our hands, and for whose instruction our funds will admit of our providing'[22]. But like Bentinck and Macaulay, he held that 'advanced English education would place instructed native gentlemen on a level with the best European officers.' He then recommended a scheme of starting English colleges at some central places, viz., Dacca, Patna, Banaras, Allahabad, Agra, Delhi and Bareilly, so as to connect the colleges with state English schools which were established at district headquarters.

Regarding the medium of instruction, he observed that the two experiments in progress at that time—English in

Bengal and vernaculars in Bombay—should be given a fair trial. It is a pity that Auckland shrank from giving a definite opinion on such an important question, especially when he could realize that Indian languages were used as media of instruction even at higher stages in the Bombay Presidency. But perhaps he did not like to deviate from the policy of his predecessor, and wanted to follow the line of least resistance. Even the Directors, while approving of Auckland's Minute in their Despatch of the 20 th January 1841, did not give any definite opinion on the subject. The problem was thus left unsolved and other provinces were soon compelled to follow in the foot-steps of Bengal. The Minute also sealed the fate of famous reports of Adam, and Auckland observed that 'the period has not yet arrived when the Government can join in these attempts with reasonable hope of practical good.' Some attention was paid to the publication of vernacular books as suggested by Adam and Hodgson, as Auckland stressed the need for the compilation of a series of vernacular class-books and the translation of books on English literature and sciences into Indian languages. But this was only a partial realization of Hodgson's scheme, wherein he had proposed the establishment of a college for supplying good teachers and for publishing vernacular books.

Thus ended another famous Minute, which shaped Government's educational policy and all subsequent reforms and improvements up to 1854. New English colleges were started and Orientalists were saved from a complete collapse, but Indian languages and mass education continued to be neglected.

Missionary Enterprise

New Societies and Institutions.—The Charter Act of 1833 opened India to missionaries of the whole world, as such missionary activities were very intense during the period. Numerous non-British societies started their work in this country, the most prominent amongst them being the German and richly financed American missionary societies.* Their activities expanded upto Peshawar and even among aboriginal tribes. The Madras Presidency continued to be the greatest centre of their work. The period was also a great age of English mission schools. Duff and Wilson were busy in Calcutta and Bombay respectively. At the same time, some important colleges were established during the period, viz., Madras Christian College by Rev. John Anderson in 1837, Noble College at Masulipattam by Robert Noble in 1841, Hislop College at Nagpur by Stephon Hislop in 1844, St. Joseph's College at Nagapattam by the Jesuits in 1846 and St. John's College at Agra by Bishop French in 1852, Besides these colleges, numerous English schools were also established.

Failure of Filtration Theory.—The missionaries pushed English education with a great zeal, as they were confident that it would prove to be an effective instrument for conversion. How illusory was the hope! Indians joined mission schools to learn English and not to become Christians, and the Bible-class was considered a mere pastime. In vain did the missionaries hope that Western education would convince the upper classes of the falsity of their religion and that they would turn Christians. In fact, Christianity made little head-way in higher strata of society

and their Filtration Theory proved as erroneous as Macaulay's. The few converts of the upper classes never went to the masses, and it was not realized that Indian caste system is unfavourable to the process of filtration.

Attack On Government.—Duff continued to be the greatest figure during the period. The missionaries of Calcutta did not relish the confirmed policy of religious neutrality of Auckland's Minute. Duff criticized Auckland's measures for preserving the study of Oriental languages in the most acrimonious tone in three open letters addressed to Lord Auckland in the Calcutta Observer (1841). But they failed to upset the balance of mind of His Lordship. Hardinge's Resolution of 1844 was equally resented by Calcutta missionaries, because it gave prominence to the curriculum of state colleges and excluded certain books and subjects studied in missionary institutions. Duff led the opposition once again. He challenged the competence of officials in charge of the examination. He further argued that the mastery of purely Christian literature rather than the possession of secular knowledge fitted a candidate better for public service.

Relation With State Officers—But the attitude of government officials towards missionaries changed during the period. Till 1813, the missionaries were treated quite contempuously and the relations were strained; then for the next twenty years the officials showed a lukewarm attitude, but during this particular period the relations were quite cordial. Two things were mainly responsible for this: (1) the political power of the Company was firmly established and (2) the period was one of political and social reforms in England and its influence was felt in India too. It should be admitted

that much of Bentinck's policy was shaped by Duff and Carey. Many prominent officers like Thomason, Outram, Edwardes, Lawrence brothers and many others had a missionary outlook. John Lawrence expressed not only his views but also of others when in an official despatch he wrote : 'We must endeavour solely to ascertain what is our Christian duty and to follow that to the utmost, undeterred by any consideration.'[23] It is no wonder, therefore, that during the period the claims of the missionaries to official and financial protection and to explicit recognition were admitted openly by officers in their personal capacity.

Resentment Amongst Indians.—At the same time, the expansion of missionary activities along with their frontal attacks on Islam and Hinduism roused fears and bitter hostilities amongst the people. Feelings of resentment were noticeable even earlier. In 1830 Dr. Duff on his arrival in Calcutta could observe that all local vernacular papers had started vigourous attacks on Christianity. Fears and suspicion were quite common in Bombay too. In 1840 the Governor observed that the people were becoming restless about the proceedings of the missionaries, whose efforts were counteracted by the alarm they created.[24]. The Government's profession of strict religious neutrality was not sufficient to allay the feelings of suspicion. This was partially responsible for the Mutiny of 1857, for the masses believed that Government intended to Christianise Hindus and Muslims alike.

Educational Developments In Different Provinces

Bengal.—*English Education*—The preceding state measures made it quite clear to the people that a knowledge

of English was a necessity; and after Bentinck's Resolution the educational grant was spent mainly on Western education. The Committee took active measures for spreading English education. In 1835 there were 14 institutions under its control, 6 more (at Puri, Gowhati, Dacca, Patna, Gazipur and Meerut) were added by the end of the year, and an equal number of institutions (at Rajshahi, Jubbulpore, Hoshangabad, Furruckabad, Bareilly and Ajmere) were established by the end of the next year. By 1837 the Committee had under its control 48 institutions with 5,196 pupils, of whom, 3,729 were studying English. According to Auckland's plan the province was divided into nine administrative circles and zilla schools were established at almost all district headquarters. There were 40 such schools in 1840. Four of them with the addition of classes for higher work developed into colleges–Hoogly in 1836, Dacca in 1841, Krishnagar in 1845 and Behrampur in 1853. The Hooghly College was founded out of munificent bequest of Haji Mohammad Mohsin, who died without any heir in 1812. It was also noticed that, while English colleges were refusing admission to fee–paying students, the Oriental institutions failed to attract enough students even with the temptation of stipends.

The Charter Act of 1833 also led to a rapid extension of English mission schools and colleges. The missionaries demanded freedom of action and resented the state policy of keeping higher education mostly under government control. It has been already noticed that Hardinge's Resolution resulted in the heated controversy and vehement protests were made by leading missionaries. For removing such a type

of ill-feeling, Dr. Mouat, General Secretary of Council of Education, submitted a proposal for establishing a Central University in Calcutta (1845). The plan had to be dropped because the authorities in England did not approve of the measure. At the same time, the number of government institutions was not sufficient to cope with the demand for English education. Numerous private and proprietary schools, whose exact number is not known, also sprang up. But this expansion gave rise to certain intricate problems, which demanded immediate attention. Firstly, there were numerous colleges scattered at important centres throughout the country, yet none of them approximated to a university standard. At the same time, there was no university for co-ordinating and regulating teaching and for standardizing the work carried on in them. The need for founding a university was thus urgent. Secondly, the question of laying down an educational policy for defining the respective claims of government and non-government institutions needed to be immediately tackled. By 1853 the whole of Bengal and Bihar had 31 English schools and colleges under Government and 22 under missionaries. The number of private and properietary institutions, though admittedly very large, is not exactly known for want of statistical data. The Bengal Government were giving grants to private Oriental institutions, but this assistance was not extended to private English schools and colleges. In contrast with that policy, the Bombay Government through the Native Education Society were distributing grants to all types of private institutions including English schools and colleges. It thus became necessary to adopt a similar policy with regard to English education in Bengal too.

Medium of Instruction.—The controversy about the medium of instruction, which was very hot in the Bombay Presidency, was becoming prominent in Bengal too. It was a pity that Lord Auckland and the Court of Directors did not give a final decision on such a vital problem. The General Committee was very dogmatic in its attitude, and did not tolerate any attempt to supersede the study of English. There were prominent scholars like Rev. K. M. Banerji and Dr. Ballantyne of Banaras Sanskrit College who greatly appreciated the value of Western learning, but they too wanted that knowledge should be imparted through the mother-tongue and not through English even at the college stage. Mr. Boutros of Serampore also pointed out that the plan of giving instruction through English had not been so successful in the mofussil as it had been in Calcutta. He stressed the need for instruction through the mother-tongue simultaneously with the study of English language.[25] But these counsels fell on deaf ears. English continued to be the sole medium of instruction and its study eclipsed other languages.

Elementary Education.—Adam's Reports revealed the decaying condition of primary education in Bengal and Bihar. But the Government showed a mere lip-sympathy and his plans were considered premature. The pronouncement of Macaulay established that education is a luxury and is not meant for the masses. The State did not look to the actual needs of the country, and the masses were left to themselves. Besides the decaying indigenous system, elementary education was being pushed by unobstrusive agencies—some school societies and missionary bodies. But they had a hard

battle to fight against severe odds for want of official patronage. During Lord Hardinge's time, Government, no doubt, took some direct measures for spreading elementary education in rural areas. In 1844 Lord Hardinge established 101 vernacular schools, in each of which a teacher was appointed for giving instruction in reading and writing, arithmetic, Bengali, geography and History of India. A normal school, with a model school attached to it, was started in Calcutta (1847). A monthly fee of one anna per child was levied in the primary schools, but these institutions did not prove to be a success. Many of them perished, and by 1852 only 26 were left. Several factors were responsible for the failure: the schools were too purely vernacular for the tastes of the people; there was a demand for English schools even in villages and the introduction of fees was resented.

Lord Dalhousie also made an attempt at improving primary education. In 1853 he introduced Adam's plan of popular schools with certain modifications in the light of experiments in the N. W. Provinces. But Government confined their attention to the maintenance of model schools and Circle Pundits, whose work was to move about and supervise the work of a small number of schools under their care. A system of grant-in-aid for indigenous education was also introduced. But these measures did not improve the position. In 1854 while Bombay could boast of 12,000 pupils in recognized schools, Bengal had only 1,400 children in 33 recognized primary schools. And what better results could have been achieved without adequate financial support? As a contemporary journal remarked, 'In Bengal, with its

thirty-seven millions, the Government bestow 8,000 rupees annually on Vernacular Education! One-third the salary of a Collector of Revenue! As much is expended on 200 prisoners in jails!'[26] Such were the achievements of the Filtration Theory. The follies of the doctrine were quite apparent within a few years of its existence, and even in 1854 the policy was being very severely criticized[27]. It was, however, left to the Despatch of 1854 to recognize officially the need of educating the masses.

Administrative Changes.—Two notable administrative changes were effected during the period. By the end of 1841, the Committee was abolished and a Council of Education was constituted in its place by a government order of the 12th January, 1842. Another change was the transfer of control and managment of educational institutions in the province to the newly created N. W. Provinces (1843). During the regime of the Committee, the educational system in Bengal laboured 'under the disadvantage of normal schools and an organized system of inspection or examination, or even adequate local superintendence in regard to teachers after appointment.'[28] But the Council of Education during its short period of existence did useful work. In 1843, it tried to improve the character of text-books and to create a competent staff of schoolmasters. Inspection was introduced in 1844, and two inspectors for schools and colleges–one for Bengal and the other for Assam–were appointed. In 1852 the Council took charge of elementary schools as well. It was really creditable that between 1843 and 1854, the Council raised the number of institutions under its control from 28 to 151 and the number of pupils

from 4,632 to 13,167. In 1854 it had under its control 5 English colleges, a medical college, 3 Oriental colleges and 47 English schools. The total expenditure on education in that year was Rs. 5,94,428.

Bombay.—*Position in 1840*—In 1840 the Bombay Native Education Society was abolished and was substituted by a Board of Education. During its short period of existence, the Native Education Society did useful work. It had established 4 English schools and 115 district primary schools. The primary schools were quite different from modern elementary schools. Their syllabus was on the same lines as those of present secondary schools and included reading, writing, philosophy, algebra, Euclid's geometry and trignometry. Thus the aim of these schools was to spread Western knowledge through the mother-tongue. Besides these institutions, Government conducted two colleges (Poona Sanskrit College and Elphinstone Institution) and 63 primary schools in the Purandar Taluka of Poona district. The Purandar Schools were established by Capt. Shortrede (Asstt. Collector of the Taluka) and resembled indigenous schools, as they provided instruction in mere three R's. But the teachers were state servants and were recruited locally.

Board of Education.—In April 1840 the new Board took charge of all the above institutions and conducted its work very ably till its abolition in 1857. It consisted of a President and 6 members. Three of these members were to be elected by the Native Education Society and were required to be Indians in order to represent the sentiments and wishes of the Native Committees, the other three were to be official

nominees and represented the Government. In the beginning, the Board framed rules and regulations explaining the duties and conditions on which new schools were to be started. These came into force from the 1st June, 1843. It also established school committees at important centres and divided the whole presidency into three divisions—each under a European inspector and an Indian Assistant. An entrance examination for admission to English schools was also prescribed and scholarships were assigned to poor but deserving pupils. The Board also considered a plan for trying Mr. Adam's Scheme. As early as 1842, a school census was taken. It was found that there were 1,420 schools with 30,000 pupils on roll, i. e., 13% of the total number of male children in the age-group of 5–10 were in schools. But the project had to be dropped, as the Board was not satisfied with a simple syllabus of mere three R's and wanted to try an ambitious plan of imparting Western knowledge even in primary schools. Thus a golden opportunity of spreading literacy most economically was lost.

Controversy Regarding Medium of Instruction.—While the Orientalists and Anglicists were crossing swords in Bengal over the question of the medium of instruction, Bombay had already adopted a clear-cut policy. Local languages were sufficiently rich, and neither Sanskrit nor English was considered a suitable instrument for instruction. But all the three languages were assigned their proper places: mother-tongue as the medium of instruction, Sanskrit as a classical language and English as a modern language. Thus the comparative position of these languages was properly defined.* The Society was also not against Western knowledge, which

was included in the curriculum of even elementary schools. The presidency followed another sound policy. It ignored the Filtration Theory and boldly encouraged the establishment of vernacular schools right from the beginning.*

But with the appointment of Sir Erskine Perry, Chief Justice of Bombay High Court, as the President of the Board in 1843, a new policy was initiated in the educational history of the presidency. He occupied that position till 1852 and was a staunch believer of the Filtration Theory and English education. Naturally he advocated the use of English as the medium of instruction, quite contrary to the prevalent policy of the presidency. His policy led to a heated controversy in the Board. The Chairman and two European members formed one group, and Colonel Jervis (Principal, Bombay Engineering Class) and three Indian members formed the other group. The first party drew its inspiration from Macaulay and Auckland, and insisted on the use of English as the medium of instruction. They pointed out that Indians were eager to learn English, that the translation of European works into Indian languages was costly and impracticable, and that it was politically expedient to encourage the study of English amongst the natives. The other party consisted of staunch vernacnlarists; their leader Colonel Jervis observed:

'General instruction cannot be afforded, except through the medium of a language with which the mind is familiar; I conceive it a paramount duty, on our part, to foster the Vernacular dialects. If the people are to have a literature, it must be their own. The stuff may be, in a great degree, European, but it must be freely interwoven with home-spun materials, and the fashion must be Asiatic.'[29]

The controversy gathered strength everyday and the matter was referred to Local Government in 1848 for orders. In a letter of the 5th April, 1848, the Government gave their verdict.[30] Unfortunately the order was vague and created a commotion, as both the parties interpreted the letter in their support. But the Government order did not satisfy Sir E. Perry fully, and he almost submitted his resignation. Relief, however, came from the Central Government. While sanctioning some new items of educational expenditure, the Central Government advised the Bombay Government to concentrate their attention more on English Education. Thus the policy enunciated by Bentinck for Bengal also influenced the course of educational events in Bombay Presidency too. English became the exclusive channel of expression at the college stage but the local languages were retained as the media of instruction up to the secondary stage.

Later Developments.—During Sir Erskine Perry's regime, elementary education was neglected. Only 43 new vernacular schools were added to the list but a Normal School was established in the Elphinstone Institution 'under a Master and superintended by Elphinstone Professors' (1845). The number of English schools and pupils on the roll, however, was doubled. New English schools were established at important centres* and an endowment for a girls' school at Ahmedabad was also created. In 1851 the Poona Sanskrit College was amalgamated with the Poona English School, and the combined institution developed into the Poona College. It also included a Normal Department for training teachers. A Normal Class was also added to the Surat English School.

In 1852 the Bomday Government issued a notification, which enunciated the principle of grant–in–aid for district schools for the first time. It declared that 'the Government funds ought not to be laid out in maintaining schools without co–operation from those who profit by them, but should be used to assist the inhabitants of towns and villages who are desirous to establish better schools.' The Board invited applications from those villages which wanted to start superior schools (those teaching English and higher branches of learning) and desired government assistance. The villages were also required to state the monthly amount which they were willing to guarantee to the school–master. The Board used to base its decision on this amount. But primary education received attention only when Perry left India. In 1853 teachers of indigenous schools were offered small grants. On 16 May, 1854, a notification for primary schools was issued, according to which the Board promised to pay half the teachers' salary for every newly opened school in a village. The other half of teachers' salary, the cost of school–building and class–books was to be provided by the villagers themselves.

Madras.–*Initial Position*–Educational development during the period in the Madras Presidency was marked by a 'lack of a consistent policy'. The success, so far achieved, was due to the recognition of two principles : (1) extension of primary education and (2) encouragement to private efforts by the State. But a new policy was initiated as a result of the official declaration of 1830, which instructed the Madras Government not to distribute grants to private institutions and to pay attention to higher education alone[12].

It is indeed true that on account of lack of funds the Directors did not like the minute subdivision of government grant amongst a multitude of establishments, but they did not bear in mind that state funds are not meant for government educational efforts alone and that private educational enterprise always need some state encouragement. This was more true for the Madras Presidency, because it had recognized that principle since the days of Schwartz. The missionaries were bewildered, when in 1830 the grants of 1829 were accompanied with the intimation that 'it was foreign to the design of the Government that mission schools should be maintained at their expense or under their superintendence' This was, no doubt, carried into effect twelve years later, but the missionaries were taken aback on the declaration of such an educational policy. After all, they were the originators of the entire educational movement in the presidency.

Influence of Macaulay's Minute.—Inspiration came from another direction, i. e., Macaulay's Minute. This famous Minute had a direct reference to Bengal only, but its influence was felt in Madras too. It sealed the fate of vernacular education in that presidency. The Madras Government were asked by the Government of India to devote the educational grant almost exclusively to English education, and chiefly to higher education. The immediate results were : (1) the introduction of English in place of the local languages as the medium of instruction in all government schools and (2) the utilization of state funds exclusively for Western education. The Supreme Government further recommended the withdrawal of aid from the Collectorate

and Tahsili schools, and urged on the establishment of an English college at Madras and some English schools at important centres. Accordingly, in 1836, all Tahsili and Collectorate schools were abolished.

English Education.—Concrete proposals were submitted by Lord Elphinstone, the Governor of the presidency, through a minute, dated 12th December 1839. Elphinstone was a great advocate of higher education on western lines and he proposed a scheme which considerably influenced education in the Madras Presidency. In his minute, he proposed to found a university or a collegiate institution with two departments–a college and a high school–in Madras and some high schools at some principal towns with a view to developing them into colleges in future. He also stressed the abolition of the Committee of Native Education to be substituted by a new body—University Board.

The Court of Directors did not like the entire abandonment of vernaculars in provincial schools and they regarded that the time was not ripe for starting a university department. Only the High School Department was opened in 1841; and the Collegiate Department which later on developed into the present Presidency College was added in 1852. The University Board was substituted by a Council of Education, which was supplanted by a Board of Education in 1847. The new Board was entrusted with the work of administering a treasury grant of Rs. 1,00,000. A part of the money was utilized for starting two English schools one at Cuddalore in 1853 and the other at Rajahmundry in 1855, and a sum of Rs. 20,000 was set aside for giving grants to primary schools.

There was, however, considerable private enterprise in the presidency. The missionaries had established a number of English institutions, and in 1842 the Pachayappa's School was opened under Indian management. The missionaries did very useful work in the field of elementary education also and the Despatch of 1854 remarked:

'In Madras, where little has yet been done by the Government to promote the education of the mass of the people, we can only remark with satisfaction that the educational efforts of Christian missonaries have been more successful among the Tamil population than in any other part of India.'

North Western Provnces.—*Introduction.*—In 1842, the North Western Provinces were constituted and separated from Bengal. The control of education was also transferred to the new government along with all local resources and the funds belonging to the colleges at Agra, Delhi and Banaras. Right from the beginning, the province followed an educational policy quite different from the one followed by the parent province. The authorities considered it wiser to reject the Filtration Theory and to use the mother-tongue and not any foreign language as the medium of instruction. They had realized that there was very little local need for or appreciation of English education, as the province was very backward. The Local Government, therefore, considered it more desirable to educate the masses. With that object in view, attention was first paid to the improvement of indigenous schools in Agra city and disirict. The plan followed was to 'multiply and improve the village schools by supervision, advice and encouragement and by the distribution of Elementary Books suited to their wants.'[22]

Thomason's Reforms.—But the province was going to have still better reforms. In 1843 Mr. James Thomason, who is regarded as the father of elementary education in India, was selected as the Lieutenant Governor of the provinces. He appointed a Curator of School Books (1844) for the preparation and proper circulation of vernacular school books. Later on in June 1845, he issued a circular calling on all district collectors to supply detailed information about the condition of prevalent system of education in their respective districts. The inquiry revealed that there were 7,966 schools of all types (excluding English and missonary schools) and that only 70,826 boys out of 1,933,138 male children of school-going age were at school, or only 3·7 per cent were being educated.[33] The inquiry gave Thomason some rough idea about the depressed state of education, and he determined to try a better system.

Accordingly in November 1846, he submitted a comprehensive scheme to the Central Government for organizing vernacular education. This was forwarded to the Home Government for approval. In his note, Mr. Thomason stressed the need for pushing mass education and pointed out that Mr. Adam's proposal was worthy of acceptance in his provinces. According to his scheme, a school was to be set up in every village of 200 houses and the teachers were to be remunerated by grant of small *jagirs* (grant of lands) of five to ten acres of land of annual rental value from 20 to 40 rupees. He further pointed out that Government should surrender the revenue of these small bits of land to zamindars provided they agreed to utilize that money for the maintenance of teachers. The Directors, while admitting

the need for mass education, rejected the proposal that teachers should be remunerated by *jagirs* and asked for a revised plan.

In April 1848 Mr. Thomason submitted his second scheme, which was approved by the Directors in October 1849. According to the new scheme, Government were to establish a well-equipped and well-staffed school in every Tahsil as a model for schools in the neighbouring area. The school was to be conducted by a headmaster on a monthly salary of Rs. 10 to 20. A comprehensive curriculum consisting of reading, writing, accountancy, mensuration, history and geography was to be followed in these schools. Besides the establishment of these schools, indigenous education was to be improved through the creation of an inspectorate – a visitor on Rs. 100 to 200 p.m. for a district, to be helped by three *purgannah* (sub-division) visitors as his assistants on Rs. 30 to 40 p. m. each. These visitors were required to inspect indigenous schools and to give the people and the schools 'advice, assistance and encouragements' and to award rewards to capable school-masters. The work of these visitors was to be supervised by the Visitor-General (equivalent to modern D. P. I.), preferably a member of the Civil Service, on a salary of Rs. 1,000 a month. Thomason further suggested that the scheme be first introduced in eight selected districts, and eventually, in the whole province. In 1849 the Directors sanctioned the scheme and an annual expenditure of Rs. 50,000. The very next year, the Local Government introduced the scheme as an experimental measure. But there was not much progress. In 1851 Mr. H S. Reid, the Visitor-General, made a survey, which covered 8 districts

with 50 towns and 14,572 villages. The survey 'showed 3,127 schools of all sorts and 27,853 scholars. Twenty of these schools included English in their courses.'[34]

Besides this plan of establishing Tahsili or model schools, as a measure for improving indigenous education through advice and guidance, Mr. Thomason considered it necessary to bring primary education within an easy reach of common people. He was helped in this work by Mr. Alexander the Collector of Muttra, who by 1851 had put into operation a very comprehensive scheme. Mr. Alexander realized that it was difficult to improve indigenous schools, and he planned to start new schools. As it was impossible to establish a new school in each and every tiny little village, a *halka* (circuit) of villages was selected as a unit for opening a new school. In order to keep the school within an easy reach of children, it was to be planted in the most central village (no village was to be more than two miles from the school). For the maintenance of these schools, the zamindars agreed to contribute at the rate of one per cent of their land revenue. Mr. Alexander's idea was very soon taken up by seven more collectors of neighbouring districts, and by 1854 there were 758 such schools with 17,000 pupils.[35]

Higher Education.—So far as higher education is concerned, the total number of students in the three government colleges—Agra, Delhi, Banaras—reached 976 in 1854. St. John's College, Agra, was founded in 1852. The Bareily High School and the Joy Narayan Ghoshal School, Banaras, were developed into colleges in 1850 and 1853 respectively. A Normal School was established at Agra in 1852. Thus by 1854, the total number of schools in the province was estimated at 3,920 with nearly 53,000 pupils.[36]

Saugor and the Nerbudda Territories.—Saugor and the Nerbudda territories formed a part of the N. W. Provinces. In these regions, a few Hindu and Persian Schools existed. Captain James Paton and Krishan Rao started a small number of schools, which received grants during Lord William Bentinck's time. English Schools existed at Saugor, Jubbulpore and Hoshangabad. An attempt to establish Halkabandi schools proved a failure, partly because the popular feeling was against educating the masses and partly because Government refused to select these areas as experimental districts. In 1841 the German Agricultural Mission attempted to establish schools especially for the aborigines, the Gonds, etc., but the attempts failed because of the death of four out of six missionaries.

Punjab.—The province of the Punjab was formed in 1849, and its very first administrative report gives a graphic account of the condition of indigenous education of the province. The schools were of three types, viz. Hindee, Sikh and Mahomedan. A large number of Hindu boys were attending Mahomedan schools, and education amongst girls was also popular. The people of Lahore and Amritsar showed a keen desire to learn English, and with the introduction of English in the Amritsar School in 1849 the attendance increased by fifty per cent. A scheme on the lines of the prevalent educational system of the N. W. Provinces was submitted to the Supreme Government for approval in May 1854. The main proposals were : (1) The opening of 4 Normal schools and 60 Tahsili schools, (2) the establishment of a Central College at Lahore and (3) the appointment of a visitor-general and 12 zilla and 50 pur-

gannah visitors. The Scheme was supported by Lord Dalhousie and was sanctioned with certain modifications in June 1854.

Conclusion

Thus by 1853 a beginning had been made, but the progress was discouraging. In 1853 British India had only fourteen government colleges for general education; some system of elementary education existed in the Bombay Presidency and the N. W. Provinces only; the total number of pupils in government institutions amounted to less than 40,000; and the educational expenditure was not even one per cent of state revenue. The educational progress was, no doubt, poor, but certain principles were definitely reached by the end of the period. Firstly, the State was compelled to recognize the duty of educating her subjects. Secondly, it was realized that the State should see that education had been provided properly. Thirdly, the State had to declare her educational policy openly.

At the same time some definite conclusions, whether for good or for bad, were arrived at by the end of the period. The advocates of the Filtration Theory reigned supreme, education of the masses was regarded as a distant problem and indigenous schools were considered useless. Instruction in Western knowledge was encouraged and the teaching of Eastern learning was ignored and neglected. In spite of severe protests from certain quarters, English as the medium of instruction began to dominate the entire educational field. It was also acknowledged that instruction in schools and colleges was to be entirely secular and that it was

impossible for the State to spread education single-handed and as such co-operation from private agencies was necessary.

It should also be noted that certain lessons were learnt from different provinces. Madras showed how education could be spread through voluntary efforts, aided by the State. Bombay emphasized the need for government initiative and a co-operation between public and private efforts. Bombay had also assigned a proper place to Indian languages as the media of instruction. (Bengal wanted to push a comprehensive scheme of education, but it had adopted the Filtration Theory as the first step because the funds were limited.) The N. W. Provinces showed how a popular system of mass education could be developed through the medium of the mother-tongue.

These issues had become quite clear to the Government and were more or less included in the Educational Despatch of 1854. The State had fully realized that haphazard measures were as harmful in educational matters as in administrative affairs and that was why a comprehensive scheme of education in the shape of Wood's Despatch followed very shortly.

1 Sharp, Selections, pp. 130-1. 2 Trevelyan, On The Education, p. 189. 3 Vide J. K. Majumdar, Indian Speeches And Documents On British Rule, pp 49-50. 4 H. H. Wilson, History of India, Vol. III, p. 306. 5 Trevelyan, On The Education, op. cit., pp. 22 23. 6 J. Sen, Elementary education In India, op. cit, p 71. 7 Vide A. Mayhew, Education, p. 16. 8 H. R. James, Education And Statesmanship etc., p. 31. 9 Sharp, Selections, pp. 121-22. 10 G. O. Trevelyan, Life And Letters of Lord Macaulay, op. cit., p. 455. 11 Mayhew, Education,

p. 92. 12 Ibid., p. 22-23. 13 J. W. Kaye, Administration of East India Company, op. cit., p. 600. 14 Adam's Reports, p. 17. 15 Vide p. 51. 16 Adam's Reports, 183. 17 Ibid, p. 169. 18 Ibid, pp. 161-65. 19 Ibid., pp. 358-60. 20 Ibid., p. XIX. 21 F. W. Thomas, History And Prospects., p. 5. 22 Auckland's Minute, para 13. 23 O'Malley, Modern India, op. cit., p. 319. 24 Calcutta Review (1909), Letters of A Governor of Bombay, p. 557 25 F Butros, An Enquiry etc., Richie, Selections, pp. 5-10. 26 Calcutta Review, 1854, p. 305. 27 Ibid, p. 297. 28 Sykes, Statistics of the Educational Institutions Under the East India Company, p. 3. 29 Richie, Selections, pp. 11-13. 30 Ibid., pp. 18-20. 31 Vide p. 69. 32 Richie, Selections, p. 229. 33 S. N. Chaturvedi, History of Rural Education, p. 73. 34 O'Malley, Modern India, op. cit., 152. 35 Hunter Commission's Report, p. 20. 36 Richie, Selections, p. 231.

CHAPTER FOUR

FROM WOOD'S DESPATCH TO HUNTER COMMISSION (1854 to 1881)

THE early years of the second half of the nineteenth century were a period of great importance, when a tide of westernisation strongly set in on Indian soil. The first railway was started in 1853, the first telegraph and modern postal systems were introduced in 1854 and the first legislative councils were instituted in 1861. The Sepoy Mutiny disturbed the political condition for some time, but it created Modern India. It removed the feeling that the British rule in India was a temporary phenomenon and helped in the firm establishment of Pax Britannica. The country was in perfect peace and there was no war on Indian soil till the Moplah rebellion in 1919. This led to an immense increase of population, and extension of state activities and a progress in industry and commerce. Development of communication broke down geographical barriers and brought different tracks and long-separated Indian communities into a close contact with one another.

So far as education is concerned, the modern educational system in this country was initiated by the Despatch of 1854, which declared the advancement of Western knowledge as its avowed object. Soon after the Mutiny, Lord Stanley,

the first Secretary of State for India, reaffirmed the policy of 1854 by a despatch in 1859 which was followed by a remarkable educational development. Till 1881 higher education made a very rapid progress, but little or no money was available for the education of the masses. Naturally primary education lagged far behind higher education. Lord Mayo, during his short viceroyalty (1869-72), condemned the Filtration Theory.[1] In 1871 he transferred the control of education department from the Central to the provincial government. During 1871-82 there was an appreciable expansion of primary education, because Government encouraged the education of young children.

Between 1858 and 1882, many State institutions were established. It may also be noted that Indian enterprise hitherto shy entered the field boldly during the period. Till 1854 private enterprise was confined to missionaries mainly, but by 1882 many private institutions were being run by Indians themselves.*

A new chapter in Indian history thus began. Effects of westernisation were noticable in several directions. It led to the birth and growth of Indian nationalism, which was so far lying dormant. Indians from different parts of the country began feeling that they formed one nationality. Political associations like the Poona Sarvajanik Sabha and the Indian Association were formed in 1870 and 1878 respectively. The latter was the fore-runner of the Indian National Congress and ruled public opinion from Peshwar to Chittagong. It derived its inspiration from Mazzini and one of its main objects was the unification of Indians on the basis of common political interests and aspirations. At the

same time there was a renaissance of Hinduism and a neo-Hinduism was coming into existence as a result of the reaction of Western influences. Hindu holy books were critically examined and interpreted in the light of reason. While the highest spiritual concepts were retained, the portions which did not stand the test of reason were rejected. Thus gradually the blind admiration for Western culture was disappearing, and a new vision and a reorientation of thoughts came about. A movement in another direction was set in by Sir Syed Ahmed Khan, who advocated the spread of Western learning but not divorced from the Islam amongst Indian Muslims. Thus germs of new ideas and ideals were visible.

Wood's Despatch

Origin.—In 1853 the Charter of the East India Company was to be renewed and the need for defining an educational policy had become apparent. A parliamentary inquiry was held, and the most important witnesses were Trevelyan, Sir Erskine Perry, Marshman, Alexander Duff, H. H. Wilson, Sir Fredrick Halliday and others. Till 1853 the authorities were partially afraid of educating Indians, but the witnesses convinced them that a wider extension of education was needed in India and that educated Indians would not be a source of danger to the British rule, but, on the other hand, they would be its true pillars of support.

This led to the emanation of the famous Despatch of 1854 from Sir Charles Wood (afterwards Lord Halifax), the President of the Board of Control. He had to consult Lord Dalhousie, the Governer-General, as he was 'a good deal at sea on education.' The famous document is attributed to

the pen of Mr. John Stuart Mill, the well-known English thinker, who was a mere clerk in the India Office at that time. Some say that it was perhaps written by Lord Northbrook. Even Duff's influence is perceptible in every line. Whatever it may be, the document, though written 95 years ago, appears quite modern even at present.

Recommendations.—The Despatch suggested some important measures, viz., the abolition of former Provincial Boards and Councils of Education and the creation of the Department of Public Instruction in their place in each of the then existing five provinces, viz., Bengal, Bombay, Madras, the N. W. Provinces and the Punjab. The department was to be put in charge of an officer designated as the Director of Public Instruction. He was to be 'specially charged with the business connected with education, and was immediately responsible to the Government for its conduct.' He was to be further assisted by a sufficient number of qualified inspectors, with special power of reporting on the state of inspected schools and colleges and of guiding the managers and school-masters through their advice in conducting schools and colleges.

The Despatch then recommended the institution of universities in the presidency towns (Calcutta, Madras and Bombay). The London University, which was then a purely examining body, was to be taken as their model. The proposed universities were to be administered by their own Senates, consisting of a Chancellor, a Vice-Chancellor and Fellows all to be nominated by Government. It should not be supposed that the Despatch did not want the universities to be entrusted with any teaching functions altogether, as it

recommended the establishment of a number of chairs 'in various branches of learning, for the acquisition of which, at any rate in advanced degree, facilities do not exist in other institutions in India.'

The Despatch further acknowledged that the education of the great mass of people was totally neglected and that they were 'utterly incapable of obtaining any education worthy of the name by their own unaided efforts.'[2] So it was suggested that the Government should spend more on popular education, open schools in every district, improve indigenous schools on the lines suggested by Mr. Thomason and grant scholarships to capable pupils in order to enable them to rise from the lowest to the highest stages of education. The Despatch also admitted that it was impossible for Government to develop a comprehensive scheme of education for the whole country single-handed and thus the necessity of building up a system of grant-in-aid was stressed. The Despatch proposed to give grants to such schools and colleges as would (1) satisfy Government about the stability of their management, (2) impart good secular education, (3) be open to state inspection and (4) agree to any conditions which might be laid down for the regulation of such grants. It was hoped that with the development of the system of grant-in-aid, the Government would gradually withdraw from the field of higher education.

Regarding the training of teachers, the Despatch advocated the need for establishing different types of training institutions and of giving stipends to teachers under training. It also appreciated the draw-backs of a purely literary course of instruction, and recommended that professional training

in Law, Medicine and Civil Engineering should be given under the direct control of universities. Finally, it sympathized with the cause of Women's and Muslim education, and insisted on a policy of strict religious neutrality.

Significance.—The Despatch is indeed a very important document, and James considers it to be the 'Magna Charta of English Education in India'. It was the first authoratative declaration on the part of the British Parliament about the educational policy to be followed in India. It was admitted that the education of the people is the duty of the State. The Scheme is so comprehensive in its nature that Indian educationists have not yet succeeded in fulfilling the tasks, which it had set. It is a scheme, which tried to touch all aspects of Indian education, right from the primary to the university stage. It partially recognized the value of Indian culture, and at the same time it showed the need for grafting European knowledge on it. The Despatch rightly defined the comparative position of English and Indian languages in a general scheme of education for this country.

The Despatch also condemned the Filtration Theory and suggested several measures for not only spreading mass education but also for preserving and encouraging indigenous education. At the same time, it provided enough opportunities to a capable child to make his way up, right from the primary to the university stage. Through a scheme of grant-in-aid, the Despatch proposed to leave education gradually to the people, but at the same time it suggested that efficiency should be maintained through proper State control. Thus the public funds, which were mostly spent on a few government colleges and schools, were to be utilized for producing

a number of spontaneously organized institutions. And thus a general system of education provided by the State alone was to be discontinued.

It is no wonder that Dalhousie declared that the Despatch contained 'a scheme of education for all India, far wider and more comprehensive than anything the Local or the Supreme Government could have ever ventured to suggest'.[3] It began a new era of organized educational administration, defined the aim of Indian education, determined Government's attitude towards religion, stressed mass education and recognized the need for technical and women's education. As James observes: 'The Despatch of 1854 is thus the climax in the history of Indian education: what goes before leads upto it; what follows flows from it.'[4]

Limitations.—As the same time, the Despatch is also responsible for some glaring defects of the present educational system of this country. It introduced a new educational system based on a chain-work of schools, colleges and examinations under the ultimate control of the State. This new type of centralized system with numerous departments, files and officers introduced red tapism and robbed the Indian educational system of its flexibility, because it takes a great delight in maintaining uniformity through rigid insistence on rules and regulations. It was not realized even later that a State system of education was introduced in England in 1870 only, after a watchful policy of a reformed Parliament for about forty years. Even then, Government were made responsible to a Parliament which had become a true representative body and consisted of important elements of national life. It is no wonder that with the revival of

national consciousness in India, the British Government was often condemned rather than commended. It was mainly because the State identified itself with the entire educational system of the country. Such a policy aroused suspicion, brought forth public censure, and the people regarded Government as responsible for many defects in the educational system of the country.

2) The Despatch did not inquire into the past traditions of the country and did not at all consider that education was a religious sacrament in India.) The harms it did are inconceivable. (The State system of education,) completely divorced from religion (delivered a cruel blow to ancient ideals of Indian education and shook the very foundation on which it rested.) But it should be realized that the Despatch was a product of a materialistic age, and materialistic rather than spiritualistic consideration weighed more with its author. (Commercial advantages that would accrue to England from the education of Indians were not lost sight of; India was to supply raw products to England and to consume finished articles from English factories.[6] Similarly, the author could not get rid of the idea that the education of Indians was a necessity for securing public servants. Numerous paragraphs of the Despatch breathe that tendency.[6])

Our eyes are again dazzled at the marvellous performance of modern Indian universities–Indian in name but Western in essence. These universities were transplanted to India with root, branch and foliage all complete in one day, and have not grown with the growth of the nation. It was not at all considered that India had some famous universities in the hoary past. It was also completely forgotten that a

university develops spontaneously and is never an outcome of a state order. Government initiative was no doubt necessary; but Government ought to have collected scholars and learned men—pundits and maulvis, missionary scholars, and advocates of Western and Eastern learning both Indian and European—from different parts of the country. The State, in spite of having power to nominate all the Senators, mostly selected publicmen and not educationists for the purpose. It was not realized that a university can grow properly only at a centre of learning and that the presence of eminent scholars draws students. Had this policy been followed, these very centres of learning would have been quite different from the poor universities of 1857.

Conclusion.—But it should be admitted that the Despatch did organize the present Indian educational system and brought order out of misdirected efforts. Nobody can challenge the sincerity of the author's wishes, and the Despatch is important for what it observed and planned than for what it omitted. But the pity is that the Government of India did not act upon the suggestions and recommendations of the Despatch and some glaring defects of the present educational system arose from the total or partial disregard of many instructions of the Despatch. For example, the principle of general education of the poor for whom the Despatch was specially designed was disregarded for the sake of higher education and Government did not change their policy even when they were reminded of their pledge in 1858 by a man like Duff with his usual bluntness. Cultivation of Indian languages, use of mother-tongue as the medium of instruction at the school-stage, institution of univer-

sity professorships, provision of Honours courses in universities and periodical inspection of colleges were posponed for a long time. A scheme of vocational education was not built up, and the State did not withdraw from the direct enterprise in the field if higher education. The system of grant-in-aid was not developed properly and private enterprise was often discouraged.

Results.—After the publication of the Despatch, steps were taken immediately for organizing the prevalent educational system on new lines. The Department of Public Instruction, under the D. P. I., with inspectors and other minor officers, was set up in 1855 in every province; the Universities of Calcutta, Bombay and Madras were established as examining bodies in 1857 on the lines of the London University; a system of grant-in-aid for private schools and colleges was introduced in all the provinces. Thus the Despatch introduced the present educational system in this country.

Stanley's Despatch (1859)

Occasion.—In the very year in which the Indian universities were founded, the Sepoy Mutiny broke out. It brought to an end the government of the Company, and the administration of India passed into the hands of the British Crown. The regime of the Court of Directors ended, and the post of the Secretary of State for India was created. As soon as order was restored, a new educational despatch emanated from Lord Stanely, the first Secretary of State. It proposed to examine the educational development after 1854 and to see whether education had something to do with the happenings of 1857. The Secretary of State also wanted to ascertain

how far it would be right for him to pursue the educational policy as laid down by the Despatch of 1854. At the same time, he was eager to assure the people that the change of government did not mean a change in educational policy also.

Recommendations.—The Despatch is more a review rather than a declaration and merely recounts what had happened. Except in the field of elementary education, it did not make any alteration in the policy initiated by Wood's Despatch. But it stressed the need for starting more training schools for teachers and also admitted that prior to 1854 nothing was done seriously for the cause of elementary education. It further observed that the 'grant–in aid system hitherto in force', in spite of its success with English and Anglo–vernacualr schools, was not suitable for providing primary education to the masses. The Despatch suggested that Government should themselves run and establish primary schools and should, if necessary, levy a compulsory local rate for defraying the expenses.

Criticism.—Such a measure was suggested, because Lord Stanley considered that the prevailing system of grant–in–aid was not attractive enough and was not designed to encourage local efforts. He had in view the system of Wood's Despatch and the system of Thomason as opposed to it. He rejected the former plan, because he did not want State officers to solicit contributions for the support of elementary schools. But he was hasty in suggesting the total abolition of 'grant–in–aid system hitherto in force'.

It was also not realized that there were two agencies in the field of elementary education, viz., voluntary effort and

local organization. Both the factors are complimentary and not contradictory. Both have a place in a national system of education and need the fostering care of the State. Lord Stanley ought to have developed such a comprehensive system of grant–in–aid as would have encouraged philanthropic bodies to expand their educational activities and at the same time would have proved an incentive to groups of residents in a locality to organize education in their area and to tax themselves for the purpose. Such a system would have introduced unity in a plan to which there is so much opposition even at present. But a golden opportunity was lost and elementary education in India after a hard life of ninety years since Lord Stanley's announcement has still remained stunted in growth. But perhaps Lord Stanley was guided by contemporary events in England, where the movement for the imposition of local taxes and the establishment of a system of public schools had just begun.

Transfer Of Control

Prior to 1859, there was a great centralization of power in the field of education. The provincial governments had hardly any power. For example, it was impossible for a provincial governments to close or open a school, or even to create a teacher's post without the previous sancton of the Central Government. In 1859 the Government of India permitted provincial governments 'to make such changes and alterations in the educational establishments as they might consider absolutely necessary, provided such arrangements did not involve any additional expenditure'

Lord Mayo encouraged further decentralization. In 1871 he transferred the control of education departments to provincial governments, and they were permitted to spend

their own educational income for educational purposes. Assigments from other sources of revenue were also fixed for that purpose. But the Central Government were not relieved of their responsibility of defining an educational policy for the whole country.

In 1877 Lord Lytton introduced a policy of Quinquennial Settlement. According to it, (1) Provincial governments were entrusted with the entire responsibility of a number of departments, Education being one of them; (2) they were also entitled to utilize entire receipts from Law and Excise; (3) they were further given fixed assignments from other revenues for a period of five years for meeting deficits. But the Central Government reserved the power of considering the requirements of individual provinces. The system remained in force till 1882.

Growth of Education

Missionary Enterprise.—The Despatch of 1854 was a distinct triumph for the missionaries, and the influence of Duff is clearly perceptible in ideas and phraseology of the Despatch. If was expected that Government would gradually withdraw from direct educational enterprise and would leave the field entirely to private effort which consisted mainly of missionaries at that time. But the missionaries did not like the Despatch's policy of religious neutrality. Government also declined to force the study of the Bible on non-Christian students, although they did not refuse to give grants to schools where Christianity was taught. Duff regarded education without religion as monstrous and the Protestant missionaries condemned Government's educational system as a 'blot upon the Honourable Company's

record, involving the most awful guilt before Almighty God.' Disappointment came from another direction.

The Mutiny of 1857 convinced a section of people in England that missionary activities were dangerous. The missionaries tried to defend themselves, but they could not succeed. The Queen's Proclamation of 1858 advocated a policy of strict religious neutrality, which convinced the Indians that an attack on their religions was neither desired nor contemplated by Government.

But the missionaries were required to face numerous difficulties. Many departmental schools and colleges were established and some of them were at times conducted in the immediate vicinity of mission institutions. Text-books recommended by Government were introduced in the majority of educational institutions, and books compiled by missionaries were crowded out of existence. The missionaries could not appreciate the manner of the distribution of grants, which depended upon annual inspection and examinations conducted by inspectors. Most of these officers were either Englishmen[indifferent to religion or non-Christian Brahmins. The chagrin of the missionaries thus knew no bounds, and their expectations from the Despatch of 1854 proved to be a mirage.

Some notable mission institutions were founded during the period, viz., St. Xavier's College of Calcutta and Bombay in 1860 and 1869 respectively; Forman College, Lahore, in 1864; Reid College, Lucknow, in 1877; St. Stephen's College, Delhi, in 1882. The missionaries also diverted their attention in another direction, viz., the education of the masses and women's education. They extended their activities amongst

women and members of low castes in villages, where their influence was either greatly needed or felt. This was the origin of the Christian mass movement, and very soon the missionaries began concentrating their attention on bringing the masses rather than individuals under their influence. The movement led to a rapid extension of Christian population–an increase by 22 per cent between 1871 and 1878. The proportion of pupils in elementary schools also increased. In 1852 about 10,000 children were being educated in mission institutions, one-third of whom were in secondary schools. By 1882 the number was doubled and about half of the total number was receiving elementary education. This clearly shows that the missionaries were concentrating their attention mainly on the education of the masses.

University and College Education.—Indian universities owe their existence to the Despatch of 1854. As far back as 25th October, 1845, Dr. F. J. Mouat, Secretary of Bengal Council of Education, had submitted a proposal to the authorities in England for starting a university in Calcutta, but it was negatived.[7] Similar attempts to establish a university in Madras had also failed.[8] In 1852 on the eve of the renewal of the Company's Charter, Hon'ble Mr. C. H. Cameron, an Ex–President of Bengal Council of Education, urged the Parliament the need for starting universities in Agra and the three presidency towns.

As a result of Wood's Despatch, universites were established in 1857 by different Acts in Calcutta, Bombay and Madras on the lines on the London University. Except for a few changes of a local nature, the acts were more or less the same. The administration of each university was

entrusted to a Senate, which consisted of a Chancellor (Governor of the Province), a Vice-Chancellor (nominated by the Governor-General for a period of two years) and fellows (ex-officio and ordinary). But the upper limit to the number of fellows was not fixed, and new fellows could be added at Government's sweet will. The ordinary fellows were nominated for life and were appointed for honorific reasons rather than for their interest in academic work. No doubt there was a sprikling element of teachers, 'but the teachers were present as it were by accident, not by right, and many of the colleges in the mofussil were never represented at all.'[9] The majority of senators were public men and administrators. This produced an undesirable effect on university education, because most of the university fathers were not in contact with actual teaching and did not possess any special knowledge of the problems they had to deal with.

The executive authority of a university was vested in the Syndicate. But it was an impotent body, as it came into existence not by any statue but by regulations framed by the Senate. Even the University Act of 1857 did not mention the formation of such a body. It provided for an entrance examination, for teaching pass candidates in affiliated colleges and for granting degrees in Arts and professional subjects, viz., Law, Medicine and Civil Engineering. But a very important recommendation of Wood's Despatch, viz., the foundation of university chairs for classical languages, vernaculars and professional subjects was not acted upon. Hence the universities did not take up any teaching work, and used examinations as mere yard-

sticks for measuring the ability of the products of recognized schools and colleges.

At the same time, the universities were not independent corporations of learning. They were founded by Government and so their entire policy was directed and dictated by the State. Instead of keeping real academic needs in view, the requirements of service were kept in the fore-front and the universities were considered as mere instruments for conducting examinations for the selection of candidates for government posts. The system considerably narrowed down the scope of education. Critical study for the sake of scholarship has since then been neglected, teaching has been confined to ordinary conventional subjects, and an ultilitarian bias has been given to the whole system. The old Indian traditional outlook for education has since waned. Students can now take shelter behind the buttress of a certificate, and after passing the examination an examinee can afford to forget all that he had learnt. He need not be afraid of disputations, which used to compel scholars of ancient India to keep up all that they had learnt. The new education also created a gulf between the new-born intelligentsia and the old-fashioned people, and between the masses and the classes.

There was a rapid growth of college education during the period. In 1882 there were 72 colleges as against 27 in 1857. Colleges were termed as first or second grade as they prepared candidates for the degree or the intermediate courses. Most of the colleges were quite different from modern institutions, and contained school classes in the same building. Many old colleges were remodelled. The need for a govern-

ment college for general instruction in Calcutta, the matropolis of the British Empire in the East at that time, was being felt long ago. The Calcutta Presidency College was founded in 1855 and the Hindu College was merged into it. The Madras Presidency College was founded out of the Madras High School and was organized on similar lines. A movement for starting a separate university for the Punjab began in 1865; and the Lahore University College, which was styled as the Punjab University later on, was established in 1869. The special objects of this institution were to teach European arts and sciences as far as possible through the medium of the mother-tongue, to cultivate the study of oriental languages and to encourage the study of English. The question of starting a separate university for the N. W. Provinces was raised in 1869 and Sir William Muir, the Lieutenant-Governor, opened the Central College in a hired building in Allahabad (1872). The foundation of Muir Central College was laid down by Lord Northbrook a year later, and the College was opened by Lord Dufferin in 1886.

Besides the State colleges, numerous private institutions had also sprung up. This was partly due to Government encouragement and partly to a rapid expansion of secondary education. It is gratifying to note that Indian private enterprise entered that field during the period and colleges began to be founded by Indians. A few of them deserve special attention. In 1864 the Lucknow Canning College was established by the Talukdars of Oudh for commemorating the services of Lord Canning to India during the Mutiny. The Mahomedan Anglo-Oriental College, Aligarh, was ounded in 1875 by the special efforts of Sir Syed Ahmed

Khan for spreading English College education in the Muslim community. In the Madras Presidency, the Patchyappa's College and the Vizagapattam College were shaped out of schools, and the Tinnevelly College was established in 1861. In Bengal, the Metropolitian institutions (founded as a school by Ishwar Chandra Vidyasagar in 1859) developed into a college in 1879 and the City College and the defunct Albert College were established as schools in 1879 and 1881 respectively. Some Chief's Colleges were also started during the period: Rajkot College (1870), Mayo College at Ajmer (1872), Daly College at Indore (1876) and Aitchison College at Lahore (1886). So far as examinations were concerned, a very high standard was set up in the beginning and the products of the new learning displayed keen scholarship. Sir George Trevelyan writing in 1864 said that the upper classes sought after wisdom as eagerly and insatibly as the Greeks of Athens or Alexandria. 'Young Brahmins wrote like Addison and talked like Samuel Johnson' During the first fourteen years of the universities, 2,666 candidates passed the First Arts (Intermediate) Examination, 850 the B. A. Examination and 151 M. A.[9] Bankim Chandra Chatterji and Jadu Nath Bose were the first two graduates of Indian (Calcutta) Universities. In 1865 the Premchand Raichand Fellowship was instituted in the Calcutta University. The need for research work in advanced sciences was also felt, and Dr. Mahendra Lal Sircar founded the Indian Association for Cultivation of Science in Calcutta (1876).

Secondary Education.—Since the publication of Wood's Despatch, there has been a great expansion of secondary education. The newly established Education Departments

gave ample facilities for promoting secondary education. They themselves started a number of secondary schools and offered grants for encouraging private enterprise. These measures resulted in a rapid increase of secondary schools. Figures of Bengal, Bihar and Orissa clearly illustrate this. In 1855 there were 47 English schools, but 79 English schools applied for grants within 18 months of the inauguration of the new policy. In 1871 there were 133 high schools and 551 middle schools; but by 1882 the number of high schools reached 209.

It was also noted that till 1854, secondary schools were mainly under Government or European management. But during this period Indians themselves entered the field, and by 1882 the majority of schools were under Indian management. The number of secondary schools reached 4,122 in 1882. The main reason for this remarkable expansion in secondary education was a keen demand for English education, which was considered necessary for securing jobs – Government or private.

But in spite of this increase in the total number of secondary schools during the period, the number of Government and aided schools fell during 1871–72. This was due to a diminution in Goverment expenditure on secondary education which was partly due to financial stringency caused by famines, partly because Government concentrated their attention on elementary education, and partly owing to the imposition of stricter regulations for the distribution of grants But the number of private unaided schools specially in Bengal went on increasing. These institutions depended on fee–income and did not at all care for Government grants.

Universities had no administrative control over them so long as they satisfied the requirements of the Matriculation examination and Education Departments had no jurisdiction over them, because they did not care for Government grants. The result was far from satisfactory.

But since the inception of Indian universities, they began bullying and controlling secondary education through the Matriculation examination. The policy regarding curriculum, examination system, medium of instruction and other vital problems began to be chalked out by university fathers, who had very little of school experience and kept administrative needs and requirements of colleges in the forefront. Thus secondary schools aimed at college education and never prepared students for life.

But the most baneful effect was the domination of English as a subject for study and as the medium of instruction. In the beginning exeept in Bengal and Madras, English was not the medium of instruction in secondary schools, though Western knowledge formed the chief matter of instruction. But by 1882, English was invariably used as the medium of instruction at the high school stage in almost all the provinces. The example of the Calcutta University will make the matter quite clear. Till 1861, the Matriculation candidates of that University had the option of answering their papers in any living language they liked, but after that year the concession was withdrawn and the candidates were compelled to answer all papers in English, unless otherwise specified. Thus secondary schools had no other option than English. Several other factors also strengthened the postion of English in our educational system. Firstly, the people began

displaying a keen interest in learning English. Secondly, the school managers were eager to instruct their pupils through the medium of English, so that they might get enough opportunities for reading, speaking and writing that language. The need arose from another direction. In colleges, English had to be adopted as the medium of instruction not merely because the State insisted on that policy, but because most of the colleges were either staffed or managed by Europeans. It was, therefore, considered necessary to adopt the same measure in schools also. Nobody questioned the advisability of such measures and the seeds of many evils of the existing secondary education were sown with the dawn of modern universities.

Primary Education.—The East India Company did very little for elementary education. In 1854 while 36,000 pupils were being educated in Government primary schools, the mission schools were instructing almost twice the number. The Despatch of 1854 had urged the need for extending mass education. It was neither expected nor desired that the State would directly provide schools everywhere, but it was hoped that indigenous schools would be improved through State inspection and would receive Government grants. But nothing was done in that direction, educational grants were utilized for the extension of higher education and indigenous schools were considered inefficient.

The Despatch also suggested the adoption of grant-in-aid system. Various Provincial Governments, no doubt, framed certain rules, but they were applicable to all types of institutions and not to primary schools in particular. But this brought forth two important implications : (1) The imposi-

tion of a monthly fee and (2) the demand for public subscription for maintaining schools. These measures were, however, resented by the people, because they were poor and partly the State system of primary education was not very popular.

But before the scheme was given a fair trial, Lord Stanley in his Despatch of 1859 suggested the abolition of grant-in-aid system for primary education and stressed the need for levying a local educational rate. This gave rise to some controversies, because while some Provincial Governments preferred to follow the instructions of 1854, others liked to abide by the recommendations of Stanley's Despatch. Hence the story of primary education differed according to provinces. The main controversy centred round two points : (1) School-system and (2) Finances.

Two types of school system were prevalent. Firstly, some provinces (Madras, Bengal and Assam) utilized indigenous schools and maintained some government schools as models. Madras relied partially on private efforts and opened schools when private efforts were not forth-coming. In 1881-82 Madras had 1,263 departmental schools and 13,223 indigenous schools. The Bengal Government relied solely on indigenous schools and also paid some attention to the training of teachers of these schools. Village communities and private individuals were also encouraged to set up their own schools with State assistance. In 1881-82 Bengal had 28 departmental schools as against 47,374 indigenous schools. Assam also encouraged the system and had 7 government schools in 1881-82. Secondly, some provinces (Bombay, N. W. Provinces, Punjab and Coorg) relied on

departmental schools and entirely neglected indigenous schools. Central Provinces and Berar preferred to follow a compromise between the two. Indigenous schools were encouraged but Government schools were established as the indigenous system was not strong enough.

Thus except in a few provinces, indigenous schools were not only neglected but even rival institutions were set up against them. As a result of this, many indigenous schools were either closed or absorbed into the new system. Thus while in 1829, there was one Hindu boy in every ten of school-going age in an indigenous school, it was one in forty in 1882.

The Despatch of 1859 produced another complication. As a result of its recommendations, local rates were imopsed in all the provinces except Bengal where the existence of the Permanent Settlement was an obstacle. In rural areas the land-revenue served as the proper basis for this taxation, and in urban areas a tax on houses was fixed for the purpose. Local rates were levied during the decade 1861–71. The N. W. Provinces, under Thomason, had already taken the initiative and a local rate of one per cent cess on land revenue for educational purposes was imposed. This was revised in 1871. The Punjab introduced the same system in certain localities in 1856–57. This was made general in 1865, but was again revised in 1871. Other provinces followed suit : Oudh in 1861, C. P. in 1862 and 1864, Bombay in 1863, Sind in 1865, Madras in 1866 and 1871, and Assam in 1879.

But the Acts did not produce the expected results. In many provinces the local fund, which was supposed to be

purely a rural fund, was spent on urban schools, because many municipalities failed to make adequate contributions for starting schools, and the deficit was made up from rural funds. In many provinces, the major portion of the fund was used for purposes other than education. Even the very object for which the funds were to be utilized was debated, and many local bodies tried to spend the funds for higher education as well. The attitude of the Central Government was also vague and was made clear in 1871 only. In their Circular No. 63, the Government of India pronounced that the local fund cess had a right to receive grant-in-aid from the State. Till then it was held by some that the local rate being a type of tax had no such rights. It should also be noted that till the passing of the Local-Self Government Act in 1883 in pursuance of Lord Ripon's policy of local-self-government, the management of State schools and the distribution of State aid to private schools remained under the direction of State officials.

But between 1871 and 1882, primary education did advance. During 1881–82 there were 82,916 schools with 2,061,541 pupils against 16,473 schools with 607,320 pupils in 1870–71. In spite of such a rise, it was noticed that in 1881–82 out of a total population of 19,58,75,127 for the whole of British India, only 20,61,541 pupils were in primary schools. These figures reveal the educational backwardness of the country and show that the progress was not at all satisfactory at that time. The causes are quite apparent. Government paid very little attention to primary education, funds were quite inadequate and the money raised through cess acts was diverted into different channels. Some

good points were no doubt noticeable. Attempts were made to improve text-books, and a conference was held at Simla to discuss the constitution of a standing committee in every province for writing and recommending suitable text-books. Some provinces actually undertook the work, but on the whole the results were unsatisfactory.

The educational backwardness of the country can be fully appreciated from the following extract, taken from the report of the Indian Education Commission of 1881–82.

'In the area to which our inquiries are confined, containing 859,844 square miles, with 552,379 villages and towns, inhabited by 202,604,080 persons, there were only 112,218 schools and 2,643,978 Indian children or adults at school in 1881–82.' The percentage of boys and girls at school, calculated at the rate of 15 per cent of the population was 16·28 and 0·84 resepectively.

1 William Hunter, The Earl of Mayo, pp. 179–80. 2 Wood's Despatch, para 41. 3 Richie, Selections, op. cit., p. 364. 4 H. R. James, Education etc., p. 42. 5 Wood's Despatch, para 4. 6 Ibid., paras 30 and 72. 7 Vide p. 111 8 Vide p 121 9 Calcutta University Commission Report, Vol I. p. 45.

CHAPTER FIVE

FROM HUNTER COMMISSION TO LORD CURZON
(1882 To 1904)

THE educational growth during the previous period did not come upto the expectations of a section of people—progress was slow, private enterprise was being crushed and primary education was being neglected. In 1882 an Education Commission was appointed to inquire into the manner in which the principles of Wood's Despatch had been adopted and to advise Government for necessary action. The Commission tried to place public instruction on a broader and more popular basis, to encourage private enterprise and to advance education amongst the people at a quicker pace than among the classes.

The missonaries were disappointed and they diverted their attentions into more fruitful channels. Indian private enterprise developed considerably in the field of higher education. But a great deterioration in the quality of instruction was also noticeable. It was mainly due to the inefficiency of educational institutions, which were allowed to develop freely. In 1904 Lord Curzon, however, tried to bring in some order. No doubt, he infused new vigour into the system, but his policy aroused suspicion and education became a hotly debated subject.

Meanwhile, national consciousness had been aroused in the country and the attitude towards Western civilization had become not only critical but even hostile at times. The Indian National Congress with the basic principle 'India for Indians' was founded in 1885. Religious nationalism was also inspired and especially Hindism was greatly affected by the organization of three distinct religious movements, viz., Arya Samaj (1875), Theosophical Society (1878) and Ramkrishna Misson (1897). The superiority of European culture was questioned and the current opinion was reflected in a catch-phrase: 'The East is spiritual, the West material.' The Muslims, more or less, remained aloof from these movements, but the work of Sir Sayed Ahmed Khan was bearing good fruits. The reformist movement began in the Muslim community and the All-India Muslim League was formed in 1906 for the protection of Muslim interests. Education naturally formed an important element in all these national movements, and the politically minded people began considering the development of education as a national need.

Hunter Commission (1882–83)

Occasion.—The Despatch of 1854 had clearly laid down that Government should provide education for those 'who are utterly incapable of obtaining education worthy of the name by their own unaided efforts.' At the same time, it wanted the higher and richer classes to provide for their own education. Thus it was thought that Government should look to the general education of the masses and leave higher education alone. But Government violated the spirit of the Despatch and adopted the Filtration Theory. It was found that too much was being done for higher edu-

cation, and primary education was being neglected. The progress of education was also very slow. In 1870–71 the number of children in schools was 1,900,000, but it rose to 2,650,000 in 1881–82, i. e., an annual increase of 70,000. This was really disappointing. Firstly, the number had not grown in proportion to the increase on public expenditure on education. Secondly, the proportion of school-going age children outside school had increased considerably during the period.

It was also seen that Government colleges and English schools were more expensive than private institutions but were not proportionately more efficient. Moreover, Government had not carried out the grant-in-aid policy as suggested by Wood's Despatch and had established a number of institutions in many places where cheaper and equally efficient private institutions were either existing or could have been started. Thus in 1881–82 there were 38 State Arts colleges as against 15 in 1855.*

Such an attitude was naturally resented by the public, as private initiative was being crushed. The missionaries were hit hard by such a State policy, because they were managing a number of English schools and colleges. But instead of supporting them Government had adopted an unsympathetic attitude towards them by depriving them, at times, of their grants and their pupils, of their scholarships. When an agitation in India did not bring any fruitful result, the missionaries started an organization in London which was known as the General Council of Education in India. It had prominent persons like Lord Halifax,

the author of the Despatch of 1854, Lord Lawrence and several others as members.

On 3rd February, 1882, Lord Ripon appointed the first Indian Education Commission with Sir William Hunter (a member of Viceroy's Executive Council) as Chairman and twenty others as members. There was a good representation of missionaries and Indians. Among the Indian members were Sayed Mahmud, Bhudeb Mukerji, A. M. Bose, K. T. Telang and others. The Commission was appointed mostly as the result of agitation raised by the General Council of Education in London. Before leaving England in 1880, Lord Ripon had given a pledge to a deputation of the Council to make a thorough inquiry into how far the main principles of Wood's Despatch were being carried out. He kept up his promise when he landed in this country.

Terms Of Reference.—The Commission was instructed 'to enquire particularly into the manner in which effect had been given to the principles of the Despatch of 1854, and to suggest such measures as it might think desirable with a view to the further carrying out of the policy therein laid down.' The inquiry into the primary education was kept in the forefront, partly because an agitation was raised in the country and partly because a national system of compulsory education was completed in England two years ago with the passing of the Elementary Education Act (1880). Certain subjects like 'the general working of Indian Universities', Technical and European Education were excluded from the purview of the Commission. It was also asked to show ways and means for the further extension of grant-in-aid

system and to examine the working of Provincial Governments since 1871, when the control of education was transferred to them.

In short, the Commission had mainly to conduct the following inquires: (1) Did Government pay undue attention to higher education and there by neglect primary education? (2) What should be the position of State institutions in the national system of education of this country? (3) What policy should Government adopt towards private enterprise?

The Commission had its sittings in Calcutta for seven weeks. It then toured the country for the next eight months, examined witnesses and collected memorials. Finally in 1883, it submitted its voluminous report of more than 600 folio pages and 222 resolutions. After giving a review of the past progress of education in this country, it examined various aspects of Indian education and made some important suggestions.

Recommendations.—*Policy*—The Commission examined Government's educational policy very critically. It observed that in the N. W. Provinces and Madras the policy of 1854 had been reversed; that in Bombay, the Punjab, Coorg and Berar, the policy had not been given a sufficient trial and that in Bengal, Assam and the Central Provinces, the initial efforts to carry out the policy had neither shown improvement nor retrogression. It further pointed out that local governments relied too much on official efforts, urged on the need for following the policy of the Despatch of 1854 and declared: 'That while the existing State institutions of the higher order should be maintained in complete efficiency

wherever they are necessary, the improvement and extension of institutions under private management be the principal care of the Department.'

For working out the policy, the Commission suggested two important measures. Firstly, it was considered necessary that Government should not only curtail the activities of their own educational institutions, but should also withdraw from direct enterprise. Secondly, it stressed the need for organizing a proper system of grant–in–aid, so that private enterprise might get enough room to expand and to feed upon. In the field of primary education, it suggested that Government should completely withdraw from direct enterprise and should hand over all the State schools to local boards. But so far as colleges and secondary schools were concerned, the Commission recommended the gradual transfer of Government institutions to efficient private bodies. It further stressed that in future colleges and secondary schools should be estabilshed preferably on the footing of a liberal grant–in–aid system and that recognized private institutions should enjoy the same status and privileges as Government institutions.

The Commission then examined the different types of prevailing grant-in-aid systems, viz., the Salary-Grant system of Madras, the Fixed–Period System of Northern and Central India, and the Payment-by-Results System of Bombay. After discussing the pros and cons of each type, the Commission opined that each province should be left free to adopt any system which would best suit its local conditions. The Commission then made some important re-

commendations regarding different branches of Indian education.

Indigenous Education.—The Commission defined an indigenous school 'as one established or conducted by natives of India on native methods.' The recognition and extension of all indigenous schools providing secular instruction, the training of teachers of such schools, non-interference with their personnel and curricula, and the inspection of recognized schools were considered important. The Commission went further and observed that the supervision and encouragement of indigenous elementary schools, aided or unaided, should be entrusted to Municipal and Local boards and that administrative officers of the Education Department should keep lists of these schools and assist the boards in selecting schools deserving aids. Thus the Commission fully realized the need of lending a helping hand to this particular system, which was sorely neglected and was withering away for want of patronage and encouragement.

Primary Education.—The Commission boldly acknowledged the importance of primary education by declaring 'that while every branch of education can justly claim the fostering care of the State...the elementary education of the masses, its provision extension and improvement' deserves the greatest attention in any national system of education. It then made some important recommendations regarding different aspects of elementary education, viz., policy, administration, finance, curriculum and training of teachers.

The Commission pointed out that the State should make most strenuous efforts for the provision and ex-

tension of primary education and should even take recourse to legislation, suited to the requirements of each province. Thus it advocated what Hon'ble Mr. G. K. Gokhale stressed thirty years later.[1] Even the need of giving free education to a certain percentage of poor pupils was considered urgent.

So far as administration is concerned, the Commission felt that the area of a District or Municipal Board should be fixed as a school area and that the local body concerned should either itself or by means of a sub–committee be constituted as School Board for that particular locality with full power and control over primary education. It was further pointed out that these Boards should deal with the whole system of primary education, keep a careful watch over educational needs of all classes or communities and provide for all such wants whether by creating schools of their own or by aiding existing schools. Even the transfer of all Government primary schools to these Boards was considered necessary. Thus the main aim of the Commission was to place the entire responsibility on one body. But this recommendation adversely effected the primary education of this country, because Government shifted their responsibility to a weak body which could not discharge its duties properly. Had Government taken a bold step and assumed the responsibility at that time, the history of primary education of this country would have been quite different.

Regarding finance, the Commission made some important recommendations. Firstly, every Municipal and School Board was asked to keep a separate fund for primary education. Secondly, primay education was considered to have

an almost exclusive claim on local funds set apart for education and a large claim on provincial revenue. Thirdly, Government were asked to assist local funds by a suitable system of grant-in-aid, preferably at the rate of half of the local assets or one-third of the total expenditure. The cost of direction, inspection and the provision of Normal schools was to be the first charge on provincial funds. Thus the Commission pressed the claims of primary education on different types of funds with all the emphasis it deserved. But it made a great mistake by suggesting the award of grants to individual schools on the basis of results. The system had proved a failure wherever it was tried and the Commission ought to have adopted a more liberal attitude. 'Payment-by-results' may make shirking teachers work, but it reduces the whole educational system to grind-as-dust rule and produces a very unwholesome atmosphare.

The Commission also visualized the need of widening the school curricula through the introduction of practical subjects like native methods of arithmetic, accounts and mensuration, the elements of natural and physical sciences and their application to agriculture, health and the industrial arts. At the same time, the Commission stressed the need for maintaining elasticity by discouraging a uniformity of text-books and curricula throughtout India. It also laid special emphasis on the training of teachers and advocated the establishment of more Normal schools, at least one under each Divisional Inspector.

Secondary Education—In the field of secondary education, the Commission advocated a policy of gradual withdrawal of Government from direct enterprise, leaving

the expansion of that branch of education to efficient private bodies through a system of grant-in-aid. It was, however, felt necessary that Government should maintain some secondary schools–at least one model high school in such districts 'where they may be required in the interests of the people, and where the people themselves may not be advanced or wealthy enough to establish such schools for themselves with a grant-in-aid.'[2] In order to encourage private enterprise further, it was suggested that the managers of aided schools might not be required to charge the same fees as those of a neighbouring Government school.

The Commission also suggested the need for a bifurcation in curriculum of secondary schools: (1) A Course–leading to the entrance examination of universities and (2) B Course–of a practical type, commercial or non–literary in nature. Thus the Commission was more than half a century ahead of its times and anticipated measures which are engaging the attention of Indian educationists only at present. But the Commission's recommendation regarding the medium of instruction is disappointing. It did not touch the point so far as the high school stage was concerned. Obviously it favoured the use of English. Even for the lower stage, it did not give any definite opinion and left the option to managers of schools to develop their own individual policy suited to local circumstances.

College Education.—Though precluded from making an inquiry into university education, the Commission made some valuable recommendations for its reorganization. It has already been discussed that the Commission advocated the withdrawal of Government from direct enterprise in the

field of college education. It was proposed that Government might maintain only such colleges on which the higher education of a province solely depended. For encouraging private enterprise, it was suggested that 'the rate of aid to each college be determined by the strength of the staff, the expenditure on its maintenance, the efficiency of the institution and the wants of the locality.'[3] But the Commission made a mistake by authorizing private colleges to charge fees lower than those of State colleges. The policy was criticized, as lower fees gave much scope for unhealthy rivalry and encouraged the growth of inefficient institutions.

The Commission also suggested the need for fixing a proportion of free studentships, of giving facilities to capable students to prosecute their studies abroad and of providing alternative courses in large colleges so as to suit the requirements of different types of children. It also recommended the establishment of a university in the N. W. Provinces.

Training of teachers.—For improving the standard of teaching, the Commission stressed adequate inspection and proper training of teachers. It suggested the need for organizing an examination in the Principles and Practice of teaching for teachers and urged that only successful examinees should be employed permanently as teachers in a secondary school, or aided Government. It was, however, pointed out that the duration of such courses for graduates in a Normal school should be of a shorter period than that for other candidates.

Special Education.—The Commission also stressed the need for starting special schools and colleges for children of native chiefs and noblemen, wherever they were

required. The great disparity in the educational progress of Hindu and Muslim communities also attracted the attention of the Commission, and hence it was considered necssary to provide special educational facilities to Muslims. It was recommended that Government should encourage indigenous Muslim schools, provide scholarships and free studentships to Muslim students from the primary to the college stage, fix a special standard for Muslim primary schools, start Muslim Normal schools, appoint Muslim inspectors according to need and establish special Muslim middle and high schools wherever Mahomedans formed a fair proportion of the population.

So far as women's education is concerned, it was suggested that Govrnment should give liberal grants to private girls' schools, award grants to zanana teachers, prescribe a simpler syllabus in girls' primary schools, start women's Normal schools and organize a separate inspectorate for girls' education. The Commission also considered it necessary to extend primary education in backward classes, and specially amongst the aboriginal tribes and low castes through an exemption of fees. The desirability of instructing illiterate adults was also appreciated, as the Commission suggested that night schools might be encouraged wherever practicable.

Regarding religious education, the Commission observed: 'The declared neutrality of the State forbids its connecting institutions directly maintained by it with any form of faith.' It was ultimately recommended: (1) that an attempt be made to prepare a moral text-book, based on the fundamental principles of natural religion, and (2) that the

principal or one of the professors in each college should deliver in every session, a series of lectures on the duties of a man and a citizen.[4] But these were not practical and workable solutions to the problem.

Missionary Enterprise.—The recommendations of the Commission regarding missionary enterprise are very important. It may be noted that the transfer of control of primary education to School Boards did not very much effect the position of the missionaries, as the number of mission primary schools was small and the Commission had taken enough precautions to safeguard the position of private schools against the whims of local bodies. But the policy of gradual withdrawal of Government from direct enterpirse in the field of higher education had given enough room for speculation. Many feared that higher institutions would be thrown into the hands of the missionaries, but it did not prove to be correct. The Commission pointed out that the withdrawal of direct departmental agency from the field of higher education did not mean the transfer of English schools and colleges to missionary bodies entirely as the missionaries did not represent private effort in the strictest sense. It then explained the true nature of private effort that it had in mind by observing, 'The private effort which it is mainly intended to evoke is that of the people themselves. Natives of India must constitute the most important of all agencies if educational means are ever to be co-extensive with educational wants.'[5] This reconmendation was no doubt a bitter disappointment to missionaries, but it encouraged Indian private enterprise considerably, as it was fully realized that the higher education of a country can neither be safe nor can be extended until the larger part of

it at all events is provided and managed by the people of the country for themslves.'

Special Features.—The recommendations discussed in the previous pages clearly show that Commission once again supported the educational policy of the Despatches of 1854 and 1859. But it placed a great responsibility on the Education Department, as it was suggested that it should minutely scrutinize the needs of every locality, enrol local sympathy, rouse local people to action and test the efficiency of local institutions. It further showed the possibility of organizing a system, based on the happy blendings of private and public efforts right from the primary to the university stage. It fully brought out what a generous and judicious grant-in-aid system can achieve and how an efficient inspectorate can control and advise the managers of private institutions. It also showed the advisability of extending primary education through legislation and revealed for the first time how our secondary system was becoming too academical and literary and was not suitable for all types of childern. Had these recommendations been fully carried out, the educational development of this country would have been quite different. The Report also encouraged Indian private enterprise and awakened public enthusiasm for the cause of education for the first time in this country.

Results.—The Imperial Government accepted all the recommendations of the Commission except those in connection with religious education, as it was considered difficult to take any step in that direction. The main results were: (1) Transfer of complete control of primary education to Local Boards and Municipalities; (2) Government refusal

to open more colleges and secondary schools, though they did not actually transfer the then-existing state institutions of higher education to private bodies; (3) Great encouragement to Indian private enterprise and the recognition of the principle that missionary enterprise can occupy only a subordinate position in a national system of education.

Growth of Education

University And College Education.—During the period, two new universities (Lahore in 1882 and Allahabad in 1887) were established. They were incorporated by two different acts of Governor-General-in-Council. The Allahabad University was established on the lines of the old universities, but the Punjab University differed from the old ones in some respects. It was created out of the Lahore University College and included a Faculty of Oriental Learning, conferring degrees and titles in oriental languages. It started an Oriental College and a Law College of its own and began conducting examinations in Indian languages. The University was also authorized to take up teaching work through the appointment of professors and lecturers. The curricula of all the five universities were however, stereotyped. But Science was included as a subject later on, and all the universities except Madras organized B. Sc. courses. But the new course was not popular and only 13 candidates appeared in the B. Sc. examination in 1901-02.

It may be noted that during the period a desire for Western education was widespread in the country, as it was fully realized that English education gave one a better prospect for employment. Hence the number of English schools and colleges increased considerably. In 1901-02 as

many as 179 Arts colleges existed as against 68 in 1881–82. It should also be noted that most of the new colleges were run by Indian managements. Owing to the policy initiated by the Hunter Commission, Government did not open new colleges and the missionaries did not like to increase their activities in the field of higher education.

Most of the new colleges developed from previously established high schools and were not separated from them for a very long time either in staff or building. A number of these institutions were weak, understaffed and ill–equipped, but some of them were efficient and were started with the object of imparting sound education to Indian students on national lines. They were organized by some great Indian patriots, as they felt that the character of Indian youths can be built by Indians themselves. For example, the Poona Fergusson College was founded in 1880 by the late Messrs. V. K. Chiplonkar, B. G. Tilak and G. G. Agarkar. In 1882 Sir Surendra Nath Banerji, the great Indian leader, took charge of Calcutta Ripon College which is now named after him. The Arya Samaj founded the Dayananda Anglo–Vedic College, Lahore, in 1886 with a view to encouraging a taste for Sanskrit and for promoting the study of best Hindu works. The recitation of Vedic *mantras* was made compulsory, and the College attracted the largest number of students in the Punjab within five years of its establishment. In 1898 Mrs. Annie Besant started the Central Hindu College, Banaras as an all–India institution for the Hindus. The present Hindu University has developed out of this institution.

The number of students also increased enormously during the period. In 1901–02 there were 17,651 students in Arts Colleges as against 6,087 in 1881–82. The number of successful candidates at the B. A. examination was 287 in 1882, 573 in 1885 and 898 in 1892. Nearly half of them belonged to Bengal. The first sight of this wonderful expansion might have thrilled one with joy. But the growth lowered the value of academical distinction in the market. As early as 1889 Lord Landsdowne, the Chancellor of the Calcutta University, expressed :

'I am afraid that we must not disguise from ourselves that if our schools and Colleges continue to educate the youths of India at present rate, we are likely to hear even more than we do at present of the complaint that we are turning out every year an increasing number of young men whom we have provided with an intellectual equipment, admirable in itself, but practically useless to them, on account of the small number of openings which the professions afforded for gentlemen who have received this kind of education.'[6]

Besides overproduction, a distinct deterioration in quality of out-put was also noticed. Examination as a yardstick for testing knowledge began to exert its distinct influence. It was being pointed out from all quarters that the system was leading to the growth of a class of persons with 'mere machines of memory' and that it was becoming difficult to judge a candidate correctly from his performance at an examination. The Indian Universities Commission of 1902 remarked: 'The greatest evil from which University Education in India suffers is that teaching is subordinate to examination and not examination to teaching.'

In fact, the Universities came nearly to a breaking point under the system, as they could not bear the strain owing to a rapid development of colleges and secondary schools. The multiplication of inefficient and profiteering schools and colleges brought forth undesirable results. The unwieldy Senate, consisting of a majority of nominated members and with a nominal representation of teaching element, was unsuitable to the exacting and complicated work it was required to perform. The various colleges were developing as isolated units at distant corners within the jurisdiction of different universities. There was no organic relationship amongst them, a proper central authority was wanting, standards for affiliating or recognizing schools and colleges had not been fixed and hardly any type of supervision existed.

The absence of efficient supervision did not matter much till 1880, when the colleges were of manageable size and were mainly run by Government and missionaries. But the policy of 1882 stimulated the establishment of numerous private and unendowed colleges which were thriving mainly on fee income. Efficiency was at stake, and the Senate was unable to rise to the occasion.

Secondary Education.—The growth of secondary education was most striking during the period. In fact, it increased more rapidly than primary education. Between 1881–82 and 1901–02, the number of schools rose from 3,916 to 5,124 and the number of pupils from 2,14,077 to 5,90,129. The rise was most rapid during the first decade, and since then it has been very steady. The number of private institutions increased considerably. While some of them were aided, there were many others which did not care

for Government grants and subsisted on mere fee–income. Most of the unaided schools were inefficient and had no right to exist. The Education Department had to tolerate these institutions, because it had no jurisdiction over unaided schools. University recognition was also given loosely, since the universities were not authorized to inspect schools.

The Matriculation figures increased almost three times during the period–as many as 22,767 candidates appeared in 1901–02 as against 7,429 in 1881–1882.* Bengal alone had 2,144 candidates in 1872; 3,000 (1882); 6,309 (1900). After 1902, the number was always over 7,000 (except in 1907). In 1947 it was over 45,000! The Matriculation examination exercised a great influence on school teaching as it controlled the school curricula. The school system did not take into consideration the needs of those students, who did not want to proceed to the university and required some different courses or instruction. The old stereotyped course (English, second languages, elementary mathematics, history or geography) continued. In some cases, elementary science was added.

The Hunter Commission, had recommended the formation of a school–course of a modern and practical character free from the domination of the Matriculation examination. Nearly all the provincial governments instituted some type of practical courses and examinations. In 1888 Madras started an Upper Secondary Course examination, which included Modern and Technical subjects; but only 210 candidates passed the test during the next 20 years. In 1897 Bombay started a School Final Course and Examination with natural science,

political economy, agriculture and manual training as Optionals. The examination was conduced by the Bombay University, but it did not admit successful examinees to university courses. It was adopted as a test for Government posts of certain grades and that was why it was popular to some extent. In 1894 the Allahabad University also started a School Final Examination and the successful candidates were admitted to university courses as well. In 1901 the Punjab University started two examinations: (1) Clerical and Commercial Examination, and (2) Science Entrance Examination. In 1900 Bengal also drew a scheme of practical courses and examination: (1) B Course–a course in Engineering, leading to technical schools and colleges, and (2) C Course–preparing boys for clerical and commercial careers. The Central Provinces used to send up pupils for the Allahabad Examination. Assam also did not organize a separate course. But the new examinations were not very popular and the Matriculation examination dominated the entire field of secondary education. It was found that in 1901–02 while 23,000 candidates appeared for the Matriculation examination, the alternative courses could attract 2,000 examinees only.

Primary Education.—Lord Ripon's viceroyalty will ever be remembered for two important acts, viz., the Municipal Act and the Local Self-Government Act. These two Acts introduced self-government in this country on the lines of the British system of County Councils and Rural District Boards. On the recommendations of the Hunter Commission, primary education was declared to be the first duty of of the newly constituted bodies. Rules were also drawn up prescribing the powers and duties of local bodies in regard

to primary education, and all primary and indigenous schools were transferred to them from former official District Committees. It should, however, be noted that the extent of the transfer of control to local bodies varied from province to province. But Government were compelled to maintain practising sections of training schools and had to run some primary schools in those areas where a definite machinery for primary education was absent. Some schools for aboriginal and backward classes had to be established by Government.

The Hunter Commission had also laid down that primary education should be the first duty of the Local Boards. In some provinces, rules were laid down fixing the minimum percentage or amount to be spent on primary education. In certain cases, it was also decided that nothing should be spent by local bodies on higher education, unless the claims of primary education were fully satisfied. In the previous chapter it has been pointed out that almost all the provinces were levying a cess for primary education and that the local governments were paying some contributions. The Bombay Government promised to pay half as much as the local bodies assigned to primary education. The Madras and C. P. Governments announced to spend 5 per cent of their total revenues on education. The Bengal Government took upon themselves the entire responsibility of financing primary education. The N. W. Provinces followed the example of Bengal. The Punjab Government undertook to bear the cost of training teachers and inspecting schools. In Assam, primary education was entitled to a share in any increase in general educational allotment.

By 1886 the grant-in-aid rules were revised in almost all the provinces, but the nature of grants varied in different provinces and even the parts of the same province did not follow uniform rules. A large number of schools, however, used to receive grants according to the percentage of passes at the periodical examinations. This method of payment by results reigned supreme till 1906, in which year it was abolished. No doubt, the system introduced some efficiency but it became too commercial in nature. The percentage of private institutions was also very high, but it varied according to provinces. In 1901–02, it was 99 in Bengal and 80 in Madras as against 29 in Bombay and 35 in U. P.*

It should also be noted that by the beginning of the present century the problem of indigenous schools ceased to worry Government. While some of the institutions were brought under departmental control, many were wiped out, because they were weak and of an ephemeral character. Thus perished one of the noblest systems of the country, which had developed with the growth of the nation. The main causes which contributed to its downfall have already been discussed.[7] It should also be realized that the British rule disorganized the entire Indian village system and shook the foundation of social and economic structure, on which the educational system rested. The powerful zamindar class was destroyed, and the mighty zamindars were replaced by an upstart class of middle men or by petty farmers, and many of them were impoverished by their private creditors and civil courts. Attracted by the comfortable life of cities and towns, many petty zamindars shifted to these places and never looked to the needs of their subjects. Numerous

middle-class persons, who were either engaged in trade or cultivation, flocked to cities for the sake of service. Thus the country-side was deserted, the patrons of village-schools disappeared and the indigenous system crumbled to pieces.

The State watched the decline, but did not spend a single pie to help the poverty-stricken village schools. The helping hand of the State, the aristrocacy and the middle-class was thus removed. The old institutions were ultimately overthrown by the new ones, which were established on modern lines and suited modern requirements. The State also supported an educational policy, which advocated the downward permeation of knowledge. The advice of persons like Adam, Munro, Elphinstone, Thomason and others who wanted the State to build the educational system on the basis of old indigenous schools was neglected.

The progress of primary education was also not satisfactory. Between 1885-86 and 1901-02 the increase in the number of pupils was only 6,60,000 as compared to nearly 20,00,000 between 1870-71 and 1885-86. The initial force of expansion was on the decline and during 1897-1902 there was a fall in the number of primary schools. In the initial stages, the Government had dealt with a population, which was accustomed to and valued education and which resided in populous and easily accessible parts of the country. But very soon they had to face such people, as lived in the interior of the country and were indifferent to education. Progress was also checked, because the standard for recognition of schools was raised. It, no doubt, stamped out many worthless schools, but it sealed the fate of primary education too.

But the main reason for the arrest of progress was that primary education continued to be neglected and sufficient money was not forthcoming for its full expansion. Government also failed to give proper financial aid to local bodies. Thus while additional funds were spent on higher education, primary education was allowed to starve. For example, the expenditure on primary education from government funds was Rs. 16·92 lakhs in 1901–02 as against Rs. 16·77 lakhs in 1881–82, i. e., not even an increase of one thousand rupees per year. Plague, earth-quake aud famines had indeed swept over the country during the period and as such the energy and resources of Government were required elsewhere, but these were not legitimate reasons for the State to neglect primary education.

The contribution of local bodies towards primary education, however, increased during the period. It was Rs. 46·1 lakhs in 1901–02 as against Rs. 24·9 lakhs in 1881–82. But the contribution was not enough, and the local bodies failed to show any crusading spirit. Most of them were weak and ephemeral in character and could not levy the educational cess properly. Naturally the progress of primary education was very slow. It is also disappointing to note that the growth of this important branch of education could not even keep pace with that of secondary education, where the enrolment of schools was doubled during the period. There was, however, a distinct improvement in quality because of better inspection and instruction. Suitable buildings were provided and text-books were improved and brought up-to-date.

Missionary Enterprise.—The recommendations of the

Hunter Commission shattered the hopes of the missionaries, which they had cherished and nurtured since 1854. They believed that they would be left in the entire charge of public instruction. But the very Commission, which was set up mainly by their efforts, did not consider them as true private bodies. The missionaries were equally disappointed at the result of their Filtration Theory, and the hope of Alexander Duff that educated Indians would become willing converts to Christianity proved to be a mere dream. The spread of English education did not help proselytisation. No doubt some brilliant Indians did become Christians, but the number of converts through English education was not sufficiently encouraging.

It has also been discussed in the previous chapter that, since 1872 the missionaries changed their educational policy and the Christian mass movement was set afoot. The Decennial Missionary Conference at Allahabad(1872),Calcutta (1882) and Bombay (1892) advocated that 'school teaching is not missionary work'. It was further held that 'Missions have neither a call nor a mandate to teach English literature history, mathematics or natural science.'[8] These heated discussions, specially after the recommendations of the Hunter Commission, led to some definite conclusions which guide missionary activities even today. So far as higher education is concerned, it was deemed advisable to maintain some efficient English schools and colleges manily for Indian Christians and to restrict educational activities in that direction. On the other hand, it was thought desirable to concentrate attention on mass movement and specially to attack such fields as had till then been neglected, viz., aboriginal and hill tribes, and other backward communities. Their expect-

ations proved correct. The Indian Christian population has increased by more than 250 per cent in the last sixty years. It was only 0.7 per cent of the whole population in 1881, and the percentage reached 1.19 in 1941. Some important institutions were also founded during, the period, viz., Indian Christian College, Indore (1884), Murray College, Sialkot (1889), Christ Church College, Kanpur (1892), Gordon College, Rawalpindi (1893).

EDUCATIONAL SERVICES.—During this period, the Educational Services were also organized. The staff of the Education Department of a province was broadly divided into three cadres : (1) Indian Educational Service – officers (principals, professors and inspectors) in this cadre were generally appointed in England according to need on a starting salary of Rs. 500/-.p.m. (2) Provincial Service-officers (professors, assistant inspectors and selected headmasters) in this service were appointed in India by the local government on the recommendations of the D.P.I. (3) Subordinate Service, i. e., officers of lower rank. The Indian Educational Service was first constituted on the recommendations of the Public Services' Commission of 1886. By a resolution of the Government of India of the 23rd July, 1896, the Superior Educational Service was organized with two branches, viz, the I. E. S. and the P. E. S. Originally these two divisions were meant to be collateral and equal in status, though the European recruits were kept higher approximately by 50 per cent. But gradually owing to a higher salary, the I. E. S. was considered to be of superior status to the P. E. S.

Early in 1901, the post of the Director General of Education for the whole of India was created. The need

of such a post was felt long ago for advising the Central Government on educational problems and for co-ordinating provincial efforts.

EDUCATIONAL REFORMS OF LORD CURZON

It was once again during the viceroyalty of Lord Curzon that education in India was reviewed very critically, and steps were taken to improve the various branches of education. Lort Curzon himself presided over an educational conference at Simla in September, 1901. This was followed by the appointment of the Indian Universities Commission of 1902, the publication of Government of India's Resolution on Educational policy of 1904, the the passing of the Indian Universities Act of 1904 and the organization of professional education.

Government of India's Resolution on Educational Policy: Observations.—On the 11th March, 1904, Lord Curzon published his educational policy in the shape of a Government Resolution. After giving a brief historical account of education under the British rule, the Resolution examined the position of education in 1904. 'Four out of five villages are without a school. Three boys out of four grow up without any education, and only one girl out of forty attends any kind of school.' It acknowledged the advancement in the field of education during the last twenty years, at the same time it pointed out some great limitations too. Education had not penetrated the country as was expected. Higher education was pursued exclusively with a view to entering Government service. Too much attention was paid to examinations, sound learning

was abandoned and the craving for English education had resulted in the utter negligence of Indian languages.

Recommendations.—*Principles*—The Resolution discussed the defects in different branches of education and made some valuable suggestions. It accepted the policy of progressive devolution of primary, secondary and collegiate education upon private enterprise and the continuous withdrawal of Government from competition therewith. But while accepting such a policy, it emphasized the need for maintaining a limited number of State institutions in each branch of education 'both as models for private enterprise to follow in order to uphold a high standard of education.' At the same time while advocating the policy of withdrawal, it pointed out that Government should retain a general control over all public institutions through efficient inspection. It also condemned the system of payment-by-results and recommended a reduction in the number of external examinations preceding the university stage. But it pointed out that such steps necessitated stricter and better inspection, and it desired that 'inspectors should be more than mere examiners. They should not only judge the results of teaching, but should guide and advise as to methods.'

Primary Education—It was observed that, though the need for primary education had grown with the growth of population, yet its progress had not been as rapid as in previous years and even its rate of progress could not keep pace with that of secondary education. The Resolution admitted that primary education was receiving insufficient attention and an inadequate share of public funds. It fully agreed with the views of the Commission of 1882 and declared: 'The

active expansion of primary education is one of the most active duties of the State.'

Three lines of action were suggested for improving primary education : (1) Adoption of a clear-cut financial policy. The Resolution agreed that primary education must be made 'a leading charge on provincial revenue' and should have 'a predominant claim upon the funds devoted by District Boards to education.' It further laid down that District or Municipal Boards should spend their educational funds for primary education alone and not on higher at all. It was suggested that these bodies should submit their educational budgets to the D P. I. through their inspectors for approval. (2) Application of simpler and appropriate methods of teaching and the need for basing instruction in rural areas on rural needs. (3) The improvement of salaries of teachers.

Secondary Education—The Resolution regarded the growth of secondary education as 'one of the most striking features', because the development was about a hundredfold within the preceding twenty years. But it also admitted that the progress had been accompanied by a substantial increase in the number of inefficient institutions. The need for applying stricter regulations for giving recognition to private schools, specially un-aided, was emphatically stressed. The document further pointed out that the curricula of schools had become too rigid and suggested the need for providing diversified curricula through School Final Examinations. The observation of the blue print regarding the medium of instruction is really worthy of note. It said: 'English has no place, and should have no place, in the

scheme of primary education. A child should not be allowed to learn English as a language until he had made progress in the primary stage of instruction and had received a thorough grounding in his mother-tongue.'[9] It was only after the age of 13 that a child was considered fit enough to receive education through a foreign tongue. The need for studying the mother-tongue right up to the end of secondary stage was clearly stressed and the Resolution stated: 'If the educated classes neglected cultivation of their own languages, these will assuredly sink to mere colloquial dialects possessing no literature worthy of name.'

University Education—The problem of university education was reserved for the Universities Commission. But even here the Resolution did not fail to point out some of the glaring defects. Firstly, the universities acted as merely machines for examining students, while, on the other hand, the Senates continued to grow to an unwieldy size. The need for reducing the size of the Senate, and of regulating and defining the powers of the Syndicate were considered urgent. Secondly, it was pointed out that the inspection of affiliated colleges by the University was a necessity.

Other Branches—The Resolusion did well in touching other aspects of education. Technical education of a simple and practical type, industrial training of local importance and of a high standard, commercial instruction with practical training and adapted to Indian needs, provison of more suitable types of agricultural courses, and the promotion of Indian Arts and industries through Indian Schools of Arts—all these were considered as necessary by the Resolution. The need for training more teachers and

establishing more training institutions was also stressed. The Resolution was not satisfied with the condition of women's education. It, therefore, suggested that Government should spend more on that branch of education by starting a greater number of model primary schools for girls and separate training schools for lady teachers. It also suggested that number of inspectresses should be definitely increased.

Features.—There are very few documents that are so rich in facts and suggestions. The document affirmed the policy initiated by the Despatch of 1854 and the Commission of 1882. It suggested a practical plan for spreading primary education by urging the local bodies to concentrate their attention entirely on that branch of edcuation. Further it proved that efficiency would be maintained through co-operation and proper supervision. Above all, it stressed the need for organizing a scheme for technical education which was till then neglected. It is, however, strange that the Resolution did not refer to Oriental learning.

Indian Universities Commission.—*Occasion*—On the 27th January, 1902, the Indian Universities Commission was appointed and it reported in June of the same year. There were sufficient reasons for its appointment. The defects of university education were glaring enough.[10] Nothing had been done to re-model the Indian universities since they were established and the matter was left untouched by the Commission of 1882. The universities were not able to carry on their duties efficiently and were almost at a breaking point owing to a rapid expansion of college and secondary education during the preceding twenty years. There was another reason for the appointment of such a commission. The

London University, which had served as a model to Indian universities, was re-organized in 1898. Hence it was considered worthwhile to reform its Indian editions also. The Commission was asked to inquire into the conditions and prospects of Indian universities, to suggest measures for improving their constitution and working, and to make recommendations for raising the standard of teaching and for the advancement of learning.

Recommendations.—The Commission made some valuable recommendations. It held that the time was not ripe either for starting new universities or for organizing the existing universities as teaching bodies, because the colleges affiliated to them were scattered over a wide area. But it suggested that the legal powers of the older universities should be enlarged, so that all the universities might be recognized as teaching bodies : the undergraduate work to be left mainly to the affiliated colleges and the universities to make a better provision for advanced courses through the appointment of their own teachers. The need for organizing university libraries, laboratories and suitable residential quarters for students was also stressed. The Commission considered it urgent to precisely define the territorial jurisdiction of each university. It recommended that steps should be taken to remove from the Calcutta list, the names of affiliated colleges in C. P., U. P. etc. It considered it judicious to give a fair trial to the proposed changes in the constitution and working of the then existing universities. Hence it postponed the project of starting new universities at Bangalore, Trichinopoly, Nagpur, Trivendrum, Rangoon and Aligarh for distant future. The Commision made some important suggestions for improving university administration:

the size of the Senate should be reduced and the number of members for each university should be fixed; the period of tenure of a Senator or Fellow should be reduced to a period of five years and one-fifth of the senators should vacate their seats every year; the Senate should be so composed as to give adequate representation to university and college teachers, distinguished scholars, government officials and learned professions; the Syndicate should be a smaller body of 9 to 15 members to be elected by the Senate so as to represent different faculties.

The Commission suggested that rules of affiliation should be framed in such a way as to secure (1) that no new institution should be admitted to affiliation unless on the fullest information; (2) that no new institution once admitted be allowed to fall below the standard of efficiency required for affiliation and the Syndicate should satisfy itself from time to time on that point. It was further pointed out that every college should have a properly constituted governing body, adequate staff, proper hostel accommodation for students, and suitable building, library, laboratory, furniture and equipment. So far as the tuition fees were concerned, the Commission suggested that the Syndicate should fix a minimum fee-rate for affiliated colleges after taking into consideration local circumstances, the demand for higher education and the pecuniary condition of students. Regarding second-grade colleges, it was recommended that the universities should decline to affiliate any such institutions in future. So far as the existing second-grade colleges were concerned, it was held that they should either raise themselves to the status of a first-grade college or should revert to the position of a high school.

The Commission also made some valuable recommendations for improving the courses of study. Regarding English, it suggested that text-books should not be prescribed at the Entrance Examination and that the M. A. course in English should be combined with a course in a vernacular or in an Eastern or Western classical language. It is, however, strange that, though the Commission was impressed with the need of a careful study of Indian languages, yet it did not favour the study of an Indian language in substitution for a classical language. Regarding examinations, the Commission suggested that the Matriculation standard should be raised, that the Intermediate examination should be abolished and the B. A course should be increased to three years, that strict regulations should be imposed on private candidates appearing at various examinations and that there should be uniformity in the nomenclature of the examinations and degrees in Arts and Science of different universities.

Criticism.—The Commission's recommendations on university education did not aim at any fundamental reconstruction of the system, but merely at a 'rehabilitation and the strengthening of the existing system.'[11] It unnecessarily rejected the idea of starting new universities at Rangoon, Nagpur and several other places merely on the ground that there was no possibility of having a sufficient number of colleges in those areas. Thus it could not conceive of universities other than the affiliating type. The recommendations regarding fees and second-grade colleges evoked severe public criticism, as it was felt that the Government wanted to crush college education through such measures.

Indian Universities Act.—*Provision.*—After the submis-

sion of the above Report, the Indian Universities Act was passed on the 21st March, 1904, in the Imperial Legislative Council in the face of a bitter opposition. The Act more or less embodied the main recommendations of the Commission. The most important provisions of the Act were: (1) The functions of the universities were enlarged. They were empowered to appoint their own professors and lecturers, to undertake research, to hold and manage educational endowments, to equip and maintain their libraries, laboratories and museums, and to make regulations relating to the residence of students. (2) The size of the Senate was limited. It was prescribed that the number of fellows of a university should not be less than 50 and not more than 100, and that a fellow should hold his office for a period of five years instead of for life. (3) The number of elected fellows was fixed at 20 for the older universities and 15 for the other two. (4) Statutory recognition was given to the Syndicate with adequate representation of university teachers on them. (5) Conditions for affiliation to the university were clearly laid down and were intended to be rigorously observed. (6) Government were vested with powers to make additions and alterations in case the Senate failed to do so within a specific period. (7) The power to define the territorial jurisdiction of universities was vested in the Governor-General-in-Council.

Indian Opinion.—The Act was ruthlessly criticized by the public. Unluckily certain matters concerned with the Simla Conference and the Indian Universities Commission convinced a section of Indians that the Government were trying to vest all power in the hands of European educationists and as such not a single Indian was invited at the Simla Conference. At the same time the presence of Dr. Miller of

Madras Christian College destroyed its official character. Similarly, while there was missionary representation in the Universities Commission, the names of Dr. Gooroodass Banerji and Syed Hassan Bilgrami were included as a result of an afterthought. The hurried manner in which the Commission toured through the country, took evidence and submitted its report made the people more uneasy.

The Indian University Bill shattered the hopes of many. People expected a mighty reform in the field of higher education through 'a liberal provision of funds for the encouragement of original research and of higher teaching, the institution of an adequate number of substantial scholarships'[12] for advanced studies and so on. But instead of a partial realization of these expectations, they found that they were 'to have only a perpetuation of the narrow, bigotted and inexpensive rules of experts.'[13] They were bitterly disappointed when they found that the number of seats thrown open to election was small and the restriction aimed at creating a majority for Europeans.

There was no provision for the direct representation of teachers or of particular subjects or of colleges as such. Indirectly some teachers could get into the Senate, but even the ablest and most stimulating teachers could be avoided. 'It was,' as the Sadler Commission rightly remarked, 'therefore, only a half-hearted and imperfect advance which was made towards that constant and vital constellation of teachers which is the essence of a genuine teaching university.'[14] Again the Senate was not a democratic body and the representation of all the diverse elements, whether teaching or professional, was not provided. The provisions for the

exercise of teaching functions by the University were not considered very important and the imposition of strict regulations for the affiliation of colleges was not much appreciated. It was unnecessarily felt that the restrictions were meant for torpedoing Indian private enterprise.

Yet the Act brought about a very desirable change. It introduced some efficiency in university administration because the Syndicate was given statutory recognition and the new Senate became more efficient and manageable than the previous ones. Some universities undertook some teaching work, and university libraries were created. Efficiency of recognized institutions increased as they were brought under stricter control. But on the whole the Act was a mere half-hearted measure, as it merely made some stop-gap arrangements and did not tackle the problems squarely. But its effect on popular opinion was not healthy as they looked upon its recommendations with suspicion.

Other reforms.—Lord Curzon also tried to reform other branches of education. Numerous conferences for technical, agricultural and other branches of education were held, educational surveys were made and different topics were fully discussed. Professional education in Medicine, Engineering, Agriculture, Forestry, Veterinary Science and the like was extended and improved. Technical and Commercial institutions were established, State scholarships for technological subjects were instituted and additional grants were sanctioned for professional education.[15] He also passed the Ancient Monuments Preservation Act. Historical buildings were placed under Government control and any person defacing them was liable to be punished. The post

of a Director-General of Archaeology was created and the Department of Archaeology was greatly strengthened. It should be admitted that it was mainly due to his efforts that the splendid monuments of the past of this country have been preserved.

Conclusion.—These were the main attempts of Lord Curzon for reforming Indian education. But his attempts were not well received. It was alleged that he aimed at officializing education, and wanted to destroy rather than to construct. It should, however, be remembered that social, political and religious movements were already current in the country, and they caused a thought-ferment among the educated classes. The educational policy was being scrutinized very critically, and any attempt to change the established system was bound to be questioned. The Hunter Commission had given a free charter to Indian private enterprise. Numerous colleges and high schools had come into existence. They were thriving in their own way, as Government had adopted a policy of laissez-faire to private enterprise. Indian opinion naturally resented Lord Cutzon's attitude, when he tried to restrain that speed of advancement by insisting on efficiency. His educational policy was associated with his political ideals, and a violent agitation had already started in the country over the question of partition of Bengal. Naturally his educational reforms were considered sinister in their intentions. It was believed that Lord Curzon was attempting to check the educational progress of the country, and to curtail the liberty which the people were enjoying. Moreover a group of Indian educationists argued that educational expansion rather than

efficiency was the more pressing need of the country. Thus a feeling of distrust was created in the minds of the people. It was felt that the State wanted to restrain free development of education, which was Indian's right and necessity.

Thus after five years' resolute efforts, Curzon failed to introduce proper order. No doubt, the people were suspicious of his motives, but he was also more or less responsible. It should be admitted 'that he fell far short of the achievement which might have been his, had his temperament enabled him to win the sympathies of the people and enlist their co-operation in a congenial progress.' But his centralizing policy as well as reprobatory and scornful attitude made the people suspicious of his intentions and it is no wonder that 'he left education a battlefield.'[16] His conceit and restlessness left a legacy of hatred and prejudice, which developed an inflammatory agitation in the country.

But whatever it may be, it should be admitted that his reforming policy invigorated education in all its parts and introduced efficiency to some extent. It also controlled Government's educational policy for the next two decades. At the same time, public consciousness was fully awakened and the educational policy of the State has since then been viewed with a critical eye. Even Lord Curzon in his farewell address to the Directors of Public Instruction observed : 'I do not regret the battle and the storm, since I am firmly convinced that out of them has been born a new life for Higher Education in India'[17]

1 Vide Ch. VI. 2 Hunter Commission Report, p. 254. 3 Ibid., (Collegiate Education), para 2. 4 Ibid., p. 454. 5 Ibid., para 47. 6 T. N. Siqueira, Education etc., op. cit., p.84. 7 Vide p. 52. 8 J. Richter, A History of Missions, p. 313. 9 Resolution, para 26. 10 Vide p. 172. 11 Calcutta U. C. Report, Vol I, pp. 66. 12. Gokhale's Speeches, p. 255. 13 Ibid., pp. 255-56. 14 Calcutta U. C. Report, Vol I, p. 68. 15 Vide Ch. IX. 16 L. S. S. O'Malley, Modern India etc., p. 166. 17 Ibid., op. cit., p. 167.

CHAPTER SIX

FROM SWADESHI MOVEMENT TO SADLER COMMISSION (1905–19)

THE administration of Lord Curzon reaffirmed and elaborated the official educational policy which was followed and adhered to during the previous century. But Government's lasseiz–faire policy was abandoned. The reforms of Lord Curzon, however, introduced a better systematization in higher education. Private enterprise was brought under proper control, universities were reconstituted and reorganized, secondary education was improved to some extent and a slipshod system of elementary education was replaced by a better organized system. School Final examinations were constituted on new lines, and technical and professional education received a new impetus.

In 1910 the Viceroy's Executive Council was enlarged with the addition of the Member for Education, but the post of Director General of Education was abolished. Besides Education, the Member's port–folio included Sanitation, Local Self–government, Ecclesiastical Matters, Archeology and Museum. In 1915 the Bureau of Education was established and was placed in charge of an officer, styled the Educational Commissioner. He was also entrusted with executive duties and was required to keep proceedings of

meetings and to collect and correlate educational information—Indian as well as foreign. It should also be noted that, between 1906 and 1920, Government of India issued a number of circulars to provincial governments. These circulars dealt with various subjects, viz., the improvement of primary and vernacular education, the abolition of fees in primary schools, the training of teachers, the improvement of secondary education, the education of Mahomedans, the education of girls and women, text-books and educational literature, the Boy Scout Movement, the recommendations of the Calcutta University Commission and the like.[1] The Central Government also summoned several conferences of provincial educational officers. Thus the Government of India exercised a considerable influence on the educational policy of the whole country. Their directions and exhortations were, however, reinforced by financial assistance.

Along with these developments, there was a considerable increase in educational expenditure, which amounted to Rs. 1,128 lakhs in 1917 as against Rs. 401 lakhs in 1902. During the period, Indianization in Superior Educational Services was encouraged following the recommendations of the Islington Commission of 1912-16. As a result of this, the I. E. S. was thrown open for recruitment in India (1919) and the number of posts in the cadre was increased by 33 per cent by a transfer of some posts from the P. E. S.

Influence Of The National Movement[2]

It has already been noticed that the administrative policy of Lord Curzon attracted the attention of the people even on educational matters. Just at that time, Russia was defeated

by Japan. This defeat of a Western by an Eastern power had its important repercussions in India too. 'The crash of that defeat', as Lord Curzon remarked, 'reverberated through the whispering galleries of the East.' It was felt in India that she might develop herself like Japan and that Asiatic culture and civilization are not hindrances to the development of a nation. There were striking events in other parts of Asia: Persia became a constitutional monarchy in 1905, Turkey got a representative government in 1908, and China got her National Assembly in 1912. The Anti-Partition Movement in Bengal raised an inflammatory agitation in that province, which spread all over the country. The Swadeshi and Boycott movements were organized in Bengal (1905). A sense of economic nationalism and the feeling 'India for Indians' developed in the country. A keen interest was shown in educational reforms too, and it was for the first time that Indian students were brought under the influence of politics.

An open revolt against the prevailing educational system was organized in Bengal, and a body known as the National Council of Education was started. The main leaders of the Movement were Sir Gooroodass Banerji, Rashbehari Ghosh and Rabindra Nath Tagore. The Council chalked out a very detailed programme for national education, starting right from the infant upto the university stage. A National College with Sri Aurobindo as its first principal and a technical institution (Jadavpur College of Engineering) were established in Calcutta. A net-work of national schools was spread throughout Bengal. The schools sought to teach a trade in addition to the subjects of ordinary Matriculation syllabus.

In fact, this was the first organized movement for national education, but it did not last long. With the slackening of the Swadeshi Movement, the schools and the National College were closed. The Jadavpur College is still existing. It has served as a model for similar institutions, which were started later in this country.

The movement for national education was noticeable in other directions also. Tagore started his *brhmacharya ashram* at Bolpur in 1901, the Aryapratinidhi Sabha established *gurukulas* at Brindaban and Hardwar, and the Ramkrishna Mission under the guidance of Sister Nivedita opened a girls' school in Calcutta. Thus new types of institutions each with its own distinct purpose and mission were established by Indians themselves. A number of our leaders realized the need for spreading education amongst the masses and Shri Gopal Krishna Gokhale tried his utmost to introduce compulsory primary education in the country.

Growth of Education (1905–13)

The educational development during the period can be conveniently discussed under two sub-periods, viz., (i) 1905–13 and (ii) 1913–19. The publication of Government of India's Resolution on Educational Policy (1913) marks the dividing line between these two periods.

University And College Education.—The Indian University Act of 1904 breathed a new life in the existing five universities. New Senates and Syndicates with a reduced but fixed number of members were constituted. The fellows were entitled to occupy their seats for a period of

five years instead of a life-long tenure. These bodies were calculated to show a keener interest in education. New regulations were drawn on a number of important problems, e. g., constitution of various university boards in so far as they were not prescribed by the act; procedure of meetings; appointment of university professors and lecturers, examiners and examinations; courses of study; inspection of colleges; recognition of high schools and the like.

The Act also empowered the universities to inspect colleges, and all affiliated colleges were inspected. This introduced efficiency and a unifying bond among the colleges. The institutions which could not come up to the prescribed standard were required to remedy their defects, with the result that there was a general improvement in the tone of all recognized colleges. The defects in the constitution of managing bodies were removed, buildings and libraries were improved, teaching staff was increased and their qualifications were elevated, lecture-work was supplemented by tutorial and laboratory-work, and so on. Even Government had to take steps for improving the State colleges, and additional grants were given to private colleges. It is interesting to note that owing to the insistence on strict conditions for affiliation, the number of Arts colleges fell from 145 in 1902 to 140 in 1912, but during the same period the number of students rose from 17,651 to 29,645. This sudden increase in the strength of pupils had put a considerable strain on the existing colleges, which was specially felt in Assam and East Bengal, where the rush of students was the greatest. It was also found that the University Act did not effect Indian private enterprise adversely. In fact, its progress was more rapid after 1904

than before it. The most striking movement for collegiate education was among the frontier tribes, and the Islamia College, Peshawar, was founded in 1910.

The Act of 1904 also entrusted the universities with teaching functions. Instruction in Law was undertaken by some universities directly. The Calcutta University tried to centralize post-graduate teaching in Calcutta. Chairs for some subjects were founded, and by 1912 the University had 50 lecturers and 550 post-graduate students of her own. The Madras University also organized her own Honours Courses. Chairs for certain subjects were created in other universities also, e. g., Wilson Philological Lecturership in languages in Bombay University and Sadholal Readership in Sanskrit or Prakrit studies in Allahabad University. The system of University Extension Lectures was also initiated for the first time, and scholars of high distinction like Sir T. Holland, Dr. Thibaut, Dr. Bajendra Nath Sil and many others were invited to deliver a series of lectures on some special studies.

It is also intersting to note that prior to 1904 Government did not give any financial aid to any university except the Punjab which used to receive Rs. 30,000 annually for the Oriental and Law colleges. But in 1904-05 Lord Curzon sanctioned the first annual grant of Rs. 5 lakhs for university and college education. Since then, that was made a permanent feature and all the universities now get recurring government grant every year. The Central Government also contributed a building grant of Rs. 27½ lakhs to the universities during the period. This enabled all the universities to construct suitable Senate Halls; and by 1913 plans of buildings for other purposes were also under con-

sideration. The universities also concentrated their attention on improving their libraries, laboratories and equipment.

During the period, courses of studies were improved and enriched so as to encourage efficiency and specialization. The Bombay University introduced Commerce Courses, and the Madras University framed a syllabus for Oriental Studies. Better facilities were provided for teaching Economics and the Science Courses, and a number of new subjects were included in the Optional Group of all the universities.

In the meanwhile, new ideals for university education of far-reaching importance were noticeable. The Hindus and the Muslims had collected funds for starting denominational and teaching universities of their own. And a move for unitary universities of smaller jurisdiction was made in Burma, Bihar and C. P. These provinces wanted to have their own universities at their headquarters. In 1912 the Viceroy declared his intentions to start a teaching and residential university at Dacca. Another important step was the establishment of the Bureau of Information at 21, Cromwell Road, London, with branches at suitable centres in England (1909). The main aim was to provide information and assistance and to supply lists of suitable lodging houses and private families to Indian students desiring to prosecute their studies in England.

Secondary Education.—As a result of the recommendations of the Educational Policy of 1904, Government abandoned their lasseiz faire policy towards private enterprise. Till 1904 the Educational Codes were applicable to aided schools only and unaided schools were free to develop themselves as

they liked. In 1904 all provincial governments revised their codes of grant-in-aid, which prescribed therein conditions for recognition of schools as well. Government recognition alone entitled a school to receive grants, to send up its pupils for recognised examinations and to receive scholarships for its own pupils. This measure compelled a number of unrecognized schools to seek recognition and improved the tone of secondary education to a great extent.

The universities were also authorized by the University Act of 1904 to draw up rules for recognition of schools, desiring to send up pupils for the Matriculation examination. Necessary rules and regulations for recognition of schools were framed by the universities, and only recognized institutions were empowered to present their pupils at the Matriculation examination. Thus Government as well as the university took some steps to introduce order in secondary education. But many regulations were defective and were not properly administered for want of an efficient inspecting agency. At the same time, conflicts between the university and the Education Department were quite common in those days. The popularity of secondary education, however, continued to inereasc, but the demand was manifest more in filling up of existing schools than in the addition of new ones. For example, the average number of pupils in a secondary school in 1912 was 182 as against 136 in 1902.

At the same time, the influence of the Matriculation Examination was felt through and through in secondary education. The Matriculation curricula of all the universities were very rigid and there was very little of variety or choice. This rigidity compelled different provincial govern-

ments to develop their schemes of School Final Examinations. These were required to be conducted by the Education Department and not by the university, as a result of the recommendations of the Universities Commission of 1902. In Bombay, the Course was not recognized for university admission, yet it was popular because a pass in the School Final Examination entitled a candidate to obtain a government job. The U. P. Government also organized a new School Leaving Certificate Examination. Success in the examination qualified a candidate for employment as well as for admission to university courses. Both the Governments remodelled their courses with a wider choice of subjects, but practical experience revealed that the examinees selected mostly those subjects which formed a part of the Matriculation syllabus. Technical subjects were avoided and the main purpose of starting these courses was thus vitiated.

In Bengal, the B. & C. courses were not popular because they did not ensure jobs and were not recognized by universities. The training was also not adequate and bright boys were unwilling to choose a career at a very early age. In the Punjab, 82 candidates appeared for the Clerical and Commercial Examination in 1911. Madras introduced the most elaborate scheme with a variety of subjects (1911); school-record formed an important item. Burma and C. P. also instituted their courses in 1910.

Besides the organization of these courses, the provincial governments took some steps to implement Government of India's Circular of October, 1906. Accordingly, many Government schools were improved, the scales of salary of Government teachers were raised, inspectors of special sub-

jects were appointed, grants to private schools were increased and more elaborate methods for assessment were introduced. Buildings and equipment were also improved. There was progress in Science teaching, and by 1903 the Direct Method of teaching English was introduced.

Primary Education.—The Educational Policy of 1904 declared for the first time that 'the rapid spread of primary education is one of the foremost duties of the State.' Ever-since the beginning of the present century, Government rather appeared a bit anxious to spread primary education. Official opinion was mostly influenced by the English Education Act of 1902, which introduced a new era in primary education in England. In India, the Imperial grant of Rs. 40 lakhs in 1902 was increased to Rs. 75 lakhs in 1905 and a recurring annual increase of Rs. 35 lakhs was promised. The original intention was to devote the entire sum to primary education, but the major portion of the grant was utilized for higher education. As such the progress of primary education was not much appreciable.

The Resolution also abolished the system of payment-by-results, and by 1906 the evil practice came to an end. The system of paying grants was also changed. It was based on the number of teachers and the total strength of a school, but the method varied from province to province. Grants were also given for buildings, equipment and furniture.

Primary education drew the widest attention of the Indian public also, and the lead in that direction was given by the late Hon'ble Mr. G. K. Gokhale. He tried to stir up the feelings of his countrymen to a sense of the need for universal education of the masses for the betterment of their

motherland. As early as 1903, he said: 'It is obvious that an illiterate and ignorant nation can never make any solid progress and must fall back in the race of life.'[4] In 1906 an Act for introducing compulsory primary education was passed in the Baroda State. On the 19th, March 1910, Mr. Gokhale moved a resolution in the Imperial Legislative Council that a beginning be made to introduce free and compulsory primary education for boys between the ages of 6 and 10 in those areas where 33 per cent of male population was already at school. The cost was to be shared by local bodies and the State in the proportion of 1:2. The motion was withdrawn, as Government promised to treat the matter sympathetically. But for the creation of a separate Department of Education at the Centre, nothing much was done. The new Department was asked to devise a scheme for a better extension of primary education, and a policy of creating an Imperial Grant was recommended. But Mr. Gokhale's attempts aroused new interest in India as well as in England. In 1910 the Indian National Congress and the Muslim League at their sessions in Allahabad and Nagpur respectively passed resolutions in favour of free and compulsory primary education. In England, the Under-Secretary of State for India declared in the House of Commons that one of the objects of the creation of the new Department of Education was to spread literacy throughout the country.

As nothing was done seriously, Mr. Gokhale introduced a private bill for 'making better provision for the extension of elementary education' in the Imperial Legislative Council once again (1910). He was very cautious in framing the bill as he wanted it to be acceptable to all the-parties official as

well as non-official. Firstly, the Act was to be introduced in the areas of those local boards where a certain percentage of boys and girls was already at school. The percentage was to be fixed by the Governor-General-in-Council. Secondly, the bodies satisfying the first condition might apply the Act to the whole or any specified area within their jurisdiction. Thus the enforcement of the Act was left entirely to the discretion of local bodies. Thirdly, the local bodies desirous of applying the Act were to take government consent.

In areas where the Act was to be enforced, it was to be incumbent on the guardian of every boy between 6 and 10 years in age to send his ward to a recognised school. The Act was to be extended to girls as well. A pupil whose guardian's income did not exceed Rs. 10 per month, was not to be charged any fee. Numerous provisions were also added for exempting individual pupils. Local bodies were also to be empowered to levy educational cess. The income was to be supplemented by grants from local governments to be fixed by Governor-General-in-Council. It was also proposed to appoint school committees and to make provision for punishing guardians for any failure in complying with attendance rules in respect of their wards.

Opinions of local governments, universities and some private bodies were invited, and on the 12th March, 1912, Mr. Gokhale moved that the Bill might be referred to a select committee of 15. He also urged that only those local bodies, where 33 per cent of school-going-age were attending schools, should be allowed to introduce compulsion. He

also proposed that education was to be free wherever it was to be compulsory and the cost was to be shared in the proportion of 1 : 2 between local bodies and Government. The bill was debated for two days and was rejected by 38 votes to 13. It was opposed by all official and some non-official members of the land-holding classes. It was expressed that the Bill was premature and calculated to throw back the cause of elementary education. It was also alleged that there was absence of popular demand, that the local bodies were against the measure and that there was enough scope for extending primary education on voluntary lines based on the grant-in-aid system. And who could controvert these arguments in those days? But while rejecting the Bill, the Government of India promised to extend primary education and to sanction a recurring grant of Rs. 50 lakhs and a non-recurring grant of Rs. 84 lakhs for the purpose. Provincial Governments were also asked to pay more attention to the education of the masses.

Mr. Gokhale, no doubt, failed, but the seeds sown by him came up quickly for harvest. Most of the educated Indians realized the need for extending elementary education, and the State machinery began to work faster Primary education was made free in the N. W. Frontier Province in 1912; in Assam the payment of fees was made volunatry in the lower primary schools; in the Punjab elementary education became largely free; and a very nominal fee-rate was charged in C. P. and U. P. Thus except in the three presidencies, primary education was made free for those who were unable to pay for it.

Elementray education received a new impetus; when Their

Imperial Majesties King-Emperor George V and Queen Mary visited this country in 1911. In the Delhi Durbar, an additional grant of fifty lakhs of rupees from the Imperial Exchequer per year for education was announced. The sum was to be spent mainly on primary education. This measure gave some impetus to elementary education, but the progress was not at all satisfactory. In 1912 there existed only one primary school with an average strength of 43 pupils for an approximate area of 10.2 sq. miles.

Government of India's Resolution On Educational Policy

Occasion.—Mr. Gokhale's Bill and Their Majesties interest in popular education not only forced the Government of India to pay more attention to education, but it created a flutter in the dove-cots of the British Parliament also. In the course of his discussion on the Indian budget, the Under-Secretary of State for India, admitted the need for paying more attention to Indian education.[5] This admission coupled with the great administrative changes brought about in 1911 led to the survey of the whole field of education. As a result, the Government of India passed the Resolution on Educational Policy on the 21st February, 1913.

Nature.—The Resolution is more like an interim report. It is in no way a scientific and authoritative declaration of a policy. It was published even prior to the collection of facts and figures from provincial governments. However, it made some very bold admissions and pointed out good many defects in Indian educational system. The defects and shortcomings seemed fast increasing owing to lack of funds. It admitted that many undeserving schools managed to get departmental

recognition. According to the Resolution itself the grants meted out to private schools were quite inadequate, while a number of schools were left out completely without the requisite aid.

Principles.—The Resolution advocated three cardinal principles of policy, viz., (1) The standard of existing institutions should be raised in preference to increasing their number. (2) The scheme of primary and secondary education for the average scholar should be steadily diverted to more practical end. (3) Provision should be made for higher studies and research in India, so that Indian students might get enough facilities for higher work without having to go abroad.

Recommendations.—As regards primary education, the Resolution expressly mentioned the need for introducing a practical curriculum and starting Upper Primary schools at suitable centres. It stressed the advisability of opening Board Schools in preference to aided private schools, and of giving grants and subsidies to *Maktabs* and *Pathsalas*. It also recommended that teachers should be drawn from the class of people whose children they were likely to teach. The need for giving suitable training to teachers was fully stressed.

The Resolution also admited that the education of girls had not been properly organized. In that respect, it suggested that a proper curriculum of a practical nature exactly suited to the real needs of girls should be drawn and that in no case should it be a mere imitation of the syllabus that could be prescribed for boys. The Resolution did not favour examinations to dominate women's education. In its opinion

the staff of lady teachers and inspectresses deserved to be considerably increased.

As regards secondary education, no doubt it reiterated the State policy of relying as far as possible on private enterprise; nevertheless it did not favour the complete withdrawal of Government from that branch of education. On the contrary, it wanted the existing State schools to be maintained as model institutions. At the same time, the Resolution envisaged the need for encouraging private enterprise by means of suitable grant-in-aid. It, however, stressed the need for adequate inspection. It also advocated the introduction of a curriculum of a modern and practical type, complete in itself and freed from the domination of Matriculation requirements.

While recognizing the great expansion in university education since 1904, the Resolution did not fail to point out a further scope of development. It mentioned the need for adding to the already existing number of universities and colleges which were 5 and 185 respectively. They were quite insufficient to cope with the country's demands. The Resolution was very clear regarding the functions of the universities. It stated the urgency of separating the functions of teaching and examining, insisting thereby on the need of having examining as well as teaching universities: the former to be in each province with smaller jurisdiction, while the latter to be at suitable centres.

Over and above the suggestions already pointed out, the Resolution made some more recommendations which were equally important. The training of teachers, improvement

of their salaries and the provision of pensions and provident fund for them – all these were included in the body of the Resolution. The importance of giving proper practical training in technical course and the value of research–work were also recognized. It considered the question of the formation of students' character; the need for giving moral and religious instruction came to be specially emphasized by the Resolution. It said that students' hostels required to be supervised and that instruction in hygiene was essential.

Growth Of Education (1913–19)

The Resolution was immediately carried into effect. But the outbreak of the World War I delayed the developments planned in the Resolution and many important items were postponed owing to financial stringency. In spite of this hardship, between 1913 and 1917 the Central Government distributed educational grants amounting to Rs. 329 lakhs non–recurring and Rs. 124 lakhs recurring. But during 1917–19, Imperial grants were not provided. Inspite of such a financial crisis there was a great increase in the number of pupils as well as institutions.

University And College Education.—From 1912 onwards, Government of India gave very substantial grants to the universities, which enabled them to execute large building programmes and to carry out work in the direction of researches. A few of the universities undertook some direct teaching in a few advanced branches. The Calcutta University under the able guidance of Sir Ashutosh Mukerji decided to concentrate the entire post–graduate teaching

(except that of the mofussil) under the university and created two separate Councils of Post-graduate teaching, viz., one for Arts and the other for Science. The College of Science, Calcutta, founded out of the princely gift of Rs. 36 lakhs of Sir Tarak Nath Palit and Sir Rash Behari Ghosh, was established for post-graduate study and research-work in Science. A department of Experimental Psychology was also created. The University of Bombay established its School of Economics and Sociology in 1919. The Punjab University had her own Law and Oriental colleges and opened a class for Biology.

The universities also organized their extension lectures more systematically. For popular audience and teachers, the universities arranged a series of lectures of eminent scholars like Prof. Ramsay Muir, Dr. Daniel Jones, Dr. Jacobi, Sylvian Levy, Prof. Armstrong and others. These scholars were invited during cold weather by one university or the other.

During the period, some new universities sprang up in pursuance of the policy advocated by the Resolution of 1913 and also to meet with new developments, viz., Banaras and Mysore in 1916, Patna in 1917, Hyderabad in 1918 and the S. N. D. T. Women's University in 1916. The establishment of these universities showed new lines of thought. The Banaras University is the first unitary, denominational and Central university; the Patna University is the first provincial university of an affiliating type; Mysore and Hyderabad universities are the first ones meant for their own States; and the S. N. D. T. Womens' University is the first independent organization for higher education of the Indian womanhood. Moreover, there was a move for starting regional universities

at Dacca, Poona and Ahmedabad. During the period, some research institutes of a high order were also established viz, Bhandarkar Oriental Research Institute (1913) and Indian Institute of Philosophy at Amalnaer (1916).

The expansion in general education can be realized from the fact that in 1917 as many as 8,089 candidates appeared for the B. A. examination as against 4,358 in 1912. But as compared with the rapid increase in the number of students, there was a paucity of teachers. It was also noticed that most of the students had to drift towards a course of humanities for want of alternative openings.

Secondary Education.—The period witnessed a rapid increase in the number of pupils and specially those studying in the higher classes. Even persons with ordinary means began to give higher education to their children in lure of good jobs. The rush to secondary schools was so great that the existing schools could not cope with the demand. Some new institutions, no doubt, sprang up. But there was paucity of trained teachers, the actual salary of teachers was unsatisfactory, standard of teaching fell and the average attainment of pupils was lowered.

On the recommendations of the Hunter Commission and the Resolution of 1904, Government continued their policy of establishing high schools at big centres. In 1917 there were 237 Government high schools for boys and 20 for girls in 267 districts in British India. But the expediency of maintaining such institutions was being questioned. It was argued that private institutions were inefficient for want of funds and that Government should either close or transfer their institu-

tions to private bodies in order to release funds for giving larger grants to private bodies. Government however, changed their policy to some extent in the next period.

The problem of medium of instruction also raised bitter controversies. The question was discussed very critically in the Imperial Legislative Council, when Mr. S. Rayaningar moved the following resolution (17th March, 1915):

'That this Council recommends to the Governor-General in-Council to have, in consultation with the Provincial Governments and Administrations, steps taken for making the Indian Vernaculars media of instruction and the study of English as second language compulsory for Indian pupils in all secondary schools.'

The motion was withdrawn, as it was promised to refer the matter to local governments after the World War I. His Excellency Lord Chelmsford, however, referred the matter to an educational conference which was held in Simla under the Chairmanship of Sir Sankaran Nair, the then Education Member. Representatives from different provincial governments took part in the conference, but the results were inconclusive as opinions were divided on the subject.

The School Final Examinations were becoming more and more popular. In 1913 a scheme for such an examination designed for Bihar and Orissa was postponed pending the establishment of the Patna University; another scheme was drawn for Ajmer and Merwara a year later, but its introduction was also kept in abeyance. The School Final Examination recognized by the Punjab University was introduced in the N. W. F. Province.

Primary Education.—As regards primary education, the recommendations of the Resolution of 1913 were put into action. A number of aided schools were converted into Board Schools and unaided schools were brought into the Aided list. Board schools proved to be more popular as they were stable and efficient. They were in a majority in Bombay, U. P., C. P., Assam and N. W. F. Province; but they formed less than one-third of private schools in Madras and were practically non-existent in Bengal and Bihar & Orissa. The Bengal Government started model schools under the 'Panchayati Union Scheme.' According to the scheme, Government established lower primary schools with three standards at their own cost in each union approximately of 10·4 sq. miles. But the management of schools was entrusted to District Boards. The scheme, however, did not prove to be a success Teachers were ill-paid, curricula were defective, discipline was slack and the schools did not provide complete primary course. In U. P., full-fledged primary schools were established within an area of 25 sq. miles in certain districts and incomplete schools of these areas were required to feed these schools. Thus full primary education was brought to the doors of the people, who, however, proved to be indifferent.

In spite of these attempts, the results were very disappointing. By 1917 it was observed that less than one-third of the total number of boys of school-going age were in primary schools On an average one boys' primary school served an area of 8·3 sq. miles. In 1918 Government of India, however, made a recurring grant of 30 lakhs to provincial governments towards primary education and drew a scheme

for its extension. So far as the financial aspect of the problem was concerned, it was proposed that the Imperial Government should find one-third, provincial governments another one-third and the local bodies the remainder. But owing to the introduction of the Montagu-Chelmsford Reforms, the scheme had to be abandoned.

Missionary Enterprise.—It has been pointed out in the previous Chapter that the missonaries restricted their activities in the field of higher education and concentrated their attention on the education of the masses. They were thus anxious to extend village education Accordingly, in 1919 a commission of inquiry with Rev. A. G. Fraser (Principal, Trinity College, Candy) as President was appointed to make a broad survey of the educational needs of Indian villages and to suggest suitable measures for the promotion of Christianity in India.

The Commission was not satisfied with the prevailing system of primary education, because it found that less than one-half of the children of school-going age were attending schools. At the same time, 'wastage' and 'stagnation' were rampant. The Commission urged the need for establishing Middle Vocational Schools and of developing village schools into community centres. It was further pointed out that middle schools should be turned into boarding schools so that they might be able to concentrate their attention on rural uplift and train their pupils to live and behave as members of an organized community. The Commission also acknowledged the importance of the mother-tongue as the medium of instruction. It stressed the need for training teachers and providing religious instruction in schools.

Owing to the expansion of Indian private enterprise and restricted activities of the missonaries in the field of English education, the missonary institutions formed a very small proportion of the total educational enterprise in the country. In 1917 the total number of misson institutions was 10,461 (42 colleges, 843 secondary schools, 75 training institutions, 9,259 primary schools and 242 other schools) with a strength of 533,954 pupils. The total expenditure was Rs. 1,38,00,457.

Conclusion.—It is thus clear that owing to the out-break of the World War I, the progress of education was arrested and the directions of the Resolution of 1913 could not be carried out. At the conclusion of the War, the people realized the urgent need of educating the masses. It was also felt that the Indian universities were not giving the right type of education to the directing classes. On the 14th September, 1917, the Government of India appointed a Commission to hold an inquiry of a very comprehensive and searching character into the problems of the Calcutta University.

The Calcutta University Commission (1917–19)

As early as 1914, a proposal was made by the Government of India to appoint a University Commission under the chairmanship of Lord Haldane. Nothing was done immediately as Lord Haldane declined to accept the invitaion and the World War I broke out. However, in 1917 the Government of India appointed the Calcutta University Commission which was asked ' to inquire into the condition and prospects of the University of Calcutta and to consider the question of a constructive policy in relation to the question it presents.'

Dr. Michael Sadler, Vice-Chancellor of the Leeds University, was appointed as its Chairman Hence this Commission is popularly known as the Sadler Commissson. Among the Indian members were Sir Ashutosh Mukerji and Dr. Zia-ud-din Ahmed. The Commission visited all university centres and after a hard labour of 17 months submitted its report in 13 volumes giving a critical and comprehensive survey of educational problems of Bengal. Many of the recommendations have, however, an all-India importance.

Recommendations.—The Commission discussed each and every aspect of Indian education excepting primary education, obviously because it has no connection with higher education. The problems of secondary education were also very critically examined, as it was held that a satisfactory reorganization of university education was not possible until and unless there was a systematic overhauling of secondary education. The Commission suggested the need for separating the control and management of education upto the intermediate stage from the university by advocating (1) the formation of a Secondary and Intermediate Board, consisting of representatives of Government, Universities, High Schools and Intermediate Colleges with the full power of managing secondary and intermediate education; (2) the separation of the Intermediate classes from degree colleges by instituting separate Intermediate colleges providing instruction in Arts, Science, Medicine, Engineering, Education, Agriculture, Commerce and Industry; and (3) The stage of admission to the university was to be the Intermediate and not the Matriculation examination. It was hoped that the proposed Board would remove the division of authority between the

university and the Education Department and would relieve the university of the extraneous work, thus enabling it to concentrate its attention on higher education. In order to maintain the independence and autonomous character of the Board, it was suggested that the Board should be non-official in character and should contain adequate number of public as well as university representatives. The Commission further pointed out that the Intermediate courses really formed a part of the school course and that the students of the Intermediate classes deserved to be handled on school lines It also recommended a definite policy regarding the medium of instruction, viz., the mother-tongue ought to be given a proper place as the medium of instruction throughout the high school classes except for the teaching of English and Mathematics, whereas English should be used as the medium of instruction and examination at the university stage.

The Commission then discussed the main defects of university education in Bengal and pointed out that the number of pupils and colleges were too great to be effectively dealt with by a single university organization. Three lines of action were suggested: (1) The creation of a teaching and residential university at Decca. (2) The organization of the teaching resources in the city of Calcutta in such a way as to create a real teaching university. (3) The development of mofussil colleges in such a way as would encourage the gradual rise of new university centres by the concentration of resources for higher teaching at a few points.

At the same time, the Commission did not like the universities to be mere State departments and wanted them to be freed from excessive official control. It suggested that

college teachers should be entrusted with more power over academical affairs of the university. So far as university administration was concerned, it recommended the formation of a widely representative Court and a small Executive Council in place of the Senate and Syndicate respectively It also felt the need of setting up an Academic Council having large independent powers in all purely academic questions effecting courses of study, examinations and degrees It also recommended the formation of various faculties, Boards of Studies and other statutory bodies. The regulations governing the working of the universities were to be made less rigid. The appointment of a full-time and salaried Vice-Chancellor was also stressed.

Regarding the decfects of teaching work, the Commission made the following remark :

'The courses of instruction are too predominantly literary in character and too little varied to suit various needs, nor is there adequate provision for training in technical subjects. At the same time, the methods of instruction are far too mechanical depending mainly on mass-lectures, and giving a quite insufficient place to individual guidance and advice, nor do they allow for variation of method to meet the needs of different students.'[6]

For removing these defects, the Commission suggested the introduction of varied courses of instruction, the provision of a three-year degree course after the Intermediate stage, the initiation of Honours Courses quite distinct from the Pass Courses for abler students. It also indicated the need for organizing tutorial-work and superior research work. It emphasized the importance of Indian languages and recommended that they should be included among subjects for Pass

and Honours degrees. It also urged the need for establishing some sort of organic relation between universities and older institutions of Oriental Studies.

Regarding the training of teachers, the Commission suggested the formation of a Department of Education in each university and the inclusion of Education as a subject for the B. A. (Pass) and Intermediate courses. In connection with vocational education, the Commission held that a necessary function of a university should be to include applied sciences and technology in its courses and to make proper provision for the industrial development of the country. In regard to physical education, the Commission emphatically stated that a Director of Physical Education should be appointed and a Board of Students' Welfare should be instituted in every university. It also did not forget to mention the need for organizing Purdah schools for girls upto the age of 15 or 16 ; the institution of a Special Board for Women's Education in the Calcutta University was also considered necessary. For co-ordinating the activities of various Indian universities, the need for establishing an Inter-University Board was felt as urgent. And last but not the least the Commission suggested a new organization of the teaching services in universities, the government service being unsuitable for universities.

Criticism.—Such were the main recommendations of the Commission. No doubt, they were primarily meant for reforming university education in Bengal but they influenced higher education in India in general. 'The Report of the Calcutta University Commission,' as Mr. Mayhew says, 'has been a constant source of suggestion and information. Its

significance in the History of Indian education has been incalculable.'[7] In fact, it has infused a new life into Indian universities which in future ceased to be mere Government departments; different elements of Indian life were represented in administrative bodies of the universities and official intereference was thus restricted. In short, the Commission suggested the formation of administrative bodies, which served as models to future universities and even shaped the existing ones on new lines. It may be noted that the recommendations of the Commission set up a fresh outlook in university education in this country, and a number of new universities sprang up on the suggested lines. The introduction of new types of courses and research work improved the tone of university education, a proper place was assigned to Indian languages in our educational system and the importance of physical welfare of students was brought to the forefront for the first time.

The suggestion for the creation of a multi-collegiate university on the lines of Oxford or Cambridge in the city of Calcutta was really unique, but the Commission did not take into consideration the practical difficulties and complications that the scheme would have involved. The recommendation about secondary and Intermediate education was really good, as it proposed to relieve degree colleges and the university from pressure of work and to give a suitable type of education to young students in a proper atmosphere. But the experiment of the Intermediate college did not prove to be a success. The proposal of the transfer of the entire control of higher secondary education from the Education Department to the Board was rather premature.[8] Similarly the sugges-

tion of transfering the control of Government colleges to non-official governing bodies was rather too democratic in nature. It would have lowered the efficiency of State institutions. The intentions of the Commission were, no doubt, honest, as it wanted to restrict official influence and to encourage free initiative. But the time was not ripe for such experiments.

A perusal of the Report will also show that the Commission was influenced to some extent by the Haldane Commission on London University, which was set up hardly a few years ago. The recommendations to organize 'university colleges', 'constitutent and incorporated' colleges, the 'academic' council, 'halls' for residence of students and the like reveal that the British model was kept in the forefront.

In spite of some of these minor defects, it is universally admitted that the Commission has wielded the greatest influence on university education in this country during the last thirty years. The Report is a mine of information. It surveyed various branches of higher education very critically and the suggestions for university education came at a time when the people as well as the Government of this country were busy working out a plan for political reforms.

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1 Montagu – Chelmsford Report, para 118. 2 Vide S. N. Mukerji, Education in India -- To-day & To-morrow, Ch. XI. 3 Vide pp. 205-8. 4 Turnbull, Gopal Krishna Gokhale, op. cit., p. 74 5 Official Reports of the Parliamentary Debates, House of Commons, Vol. XII, July 15 to Aug. 7, 1912, p. 1896. 6 Report, Vol V, p, 302. 7 A. Mayhew, The Education Of India, pp. 5-6. 8 Vide remarks of Dr. J. W. Gregory and Dr. Zia-ud-din Ahmad, Cal. U. Com. Report, Vol V. p. 362.

CHAPTER SEVEN

FROM DYARCHY TO INDEPENDENCE (1920–47)

THE Educational Review of 1917–22 has been prefaced with an interesting observation that the period 'opened with a flood of enthusiasm which would have swept all children of school-going age into schools, but closed with an ebb of reaction and doubt which sought to empty the schools even of their voluntary attendance.'[1] By that time, the people of India had become fully conscious of the need of sending their chidren to schools, but unforseen circumstances soon overshadowed the whole country. Epidemics like influenza, plague and black-fever threw the entire population into convulsion. This was followed by the economic distress as the aftermath of the World War I. Prices began to rise, which compelled many parents to withdraw their children from schools.

Government also adopted a policy of retrenchment, and the consequent curtailment of educational budget became inevitable. This naturally retarded educational development and resulted in less efficient administration. But this was not all. There came the inauguration of the Montford Reforms, followed by the Non-co-operation Movement. The proposed reforms did not satisfy the people of this country, because many Indians believed that they did not

give India a sufficient control over her own affairs. The people were persuaded to boycott Government and recognized institutions, whose strength was affected. By the end of 1922, however, the sky became clear once again.

It was only after 1922 that important schemes of expansion and development could either be promoted or initiated. The period between 1922 and 1930 turned out to be the most inspiring one in the annals of Indian education. There was an outburst of enthusiasm and parents began to send their children to school in large numbers and with unparallelled rapidity.[2] The people as well as the State both showed a great zeal for tackling educational problems. But unfortunately this spirit of enthusiasm was not properly directed. The whole progress came to a standstill quite suddenly in 1930. The world-wide economic depression, wide-spread failure of crops, communal dissensions and the Civil Disobedience Movement were responsible for this. There was a great financial strain, but it was due to reasons quite diametrically opposite to those prevailing in 1920. Prices went very low, compelling many parents of the agricultural classes to withdraw their children from schools. Once again a policy of retrenchment was adopted by Government, but it was not well directed owing to weaknesses in organization. 'In a spirit almost of panic, reductions were made by rule-of-thumb methods and by percentage reductions, with the result that good and bad together were thrown indiscriminately into the abyss.'[3] During 1931–32 and 1932–33, the number of institutions actually fell, but there has been an annual increase of about three lakhs of pupils during each of the year since 1932–33. But while the official view held

that the educational system had become wasteful and ineffective owing to a sudden rise in quantity at the cost of quality, the non-officials considered the progress to be too slow.

The Government of India Act of 1935 ushered a new era in Indian education. It enabled Indian Ministers of Education to launch many schemes for educational expansion. But nothing much could be done, as the World War II broke out and a policy of relentless retrenchment had to be adopted. New programmes of reconstruction had to be postponed, and even normal progress could not be maintained. This was the condition till the 15th August '47, when India attained independence.

Administration

The Montford Reforms.—In 1917 Mr. Montagu, the Secretary of State for India, visited this country. Together with Lord Chelmsford, the Viceroy, he made thorough inquiries into political problems. A monumental report under their joint-names was published, and in 1919 an Act of Parliament was passed, which brought into effect changes in Government which they had recommended.

Prior to the inauguration of these Reforms, the Central Government were chiefly concerned with the duty of framing policy and inspiring reforms for the whole country. Besides carrying out the policy advocated by the Secretary of State for India and the President of the Board of Control as during the Company's Rule, the Government of India had appointed serveral committees and commissions, summoned conferences, issued circulars and published several resolutions on the

educational policy of the whole country. Thus the Government of India were keenly alive to the need of an all-India policy in the matter of public education. Even important provincial affairs like schemes for legislation, expenditure above a specified sum, proposals for creating new appointments or raising emoluments came up to the Central Government. All amendments to several University Acts had also to be submitted to the same body. Moreover, the Government of India used to reinforce their direction and exhortations by financial assistance. They used to grant subsidies to Provincial Governments out of surplus revenues for general and specific purposes.

The Montford Reforms introduced Dyarchy or double rule in provincial administration. The government of the provinces was divided into two halves—the Reserved and the Transferred. The Government was to administer the first half with the help of the Executive Council and was responsible to the Secretary of State through the Government of India. The Executive Council consisted of some official members. The second half was administered by ministers elected by the legislature. The responsibility of the ministers was not to the Government of India, but to the electorate of the province. Thus the Montford Reforms introduced the first dose of provincial autonomy in the Indian Constitution; and Education, in many of its more salient items, was made a Transferred subject. But European Education was maintained as a Reserved subject.

Owing to the introduction of this type of autonomy, the control which the Central Government used to excercise

over provinical governments in the matter of education was made negligible. Public education became a direct responsibility of popular ministers, who in their own way tried to develop this great nation-building department. Provincial legislatures also showed a great interest in educational problems like compulsory primary education, vocational education, women's education and the like The Reforms also entrusted the local bodies with a great responsibility, because in almost all the provinces complete control over primary education was transferred to district boards and municipalities.

But while handing over the administration of education to provincial governments, the Government of India retained under their immediate control all education in the Centrally Administered Areas, viz., the N. W. Frontier Province, Baluchistan, Delhi, Ajmer-Merwara, Bangalore, Coorg, Secundrabad and Aden. They still deal with the Central Universities (Delhi, Aligarh and Banaras), the Chiefs' Colleges and certain other all-India or research institutions.

The dyarchial form of administration gave rise to some complications also. Firstly, it precluded the Government of India from spending their own revenues on any provincial object and hence the system of giving 'doles' to provincial governments for Education was discontinued. This led to a serious loss to provincial governments. Secondly, it created a good deal of ill-feeling between Indian Ministers of Education and the I. E. S. officers, since the Ministers obtained very limited control over them. Ultimately, the recruitment to the I. E. S. was stopped in 1924 as a result of the

recommendations of the Lee Commission on Superior Civil Services in India. Finally, the transfer of control of Education to provincial governments not only isolated them from the Central Government but it isolated them from one another. The new policy encouraged an exaggerated form of provincialism, overlapping of experiments and wastage in energy and money. It also deprived the Government of India of the power of guiding or formulating an educational policy for the whole country, and it was no longer possible for them to act as advisory and co-ordinating agency of the problems of all-India importance.

Central Advisory Board of Education.—The need for a co-ordinating agency was felt both by the Central and provincial governments. Consequently, the Central Advisory Board of Education (C. A. B.) was established at the Centre in 1921. The chief function of the Board was to offer expert advice on important educational matters referred to it. The Board satisfied a real need but was suddenly abolished in the interest of economy two years later on the recommendations of the Inchcape Committee. The axe of retrenchment did not stop with it. It even went further. The Bureau of Education was next ended and the Department of Education was amalgamated with that of Revenue and Agriculture.

The drawback of such an ill-thought out economy became evident very soon and the C. A. B. was revived in 1935 according to the suggestions of the Hartog Committee. The Bureau of Education was also revived in 1937 on the recommendations of the C. A. B. It was again reconstituted and strengthened in 1945.

Government Of India Act Of 1935.—The second mile stone in the development of provincial responsibility in this country was the Government of India Act of 1935, which was implemented in 1937. It introduced complete provincial autonomy and entrusted Ministers of Education with greater power than ever enjoyed by them under the Montford Reforms. The distinction between Transferred and Reserved subjects disappeared and the ministers acquired full control over the educational services owing to the extinction of the I. E S. In the meanwhile, national consciousness was fully aroused in the country and the people realized that the progress of their motherland depends entirely on educational development. The popular ministers showed increasing interest in educational problems of their provinces and new schemes for educational reconstruction were launched. With effect from the 1st September, 1945, the Government of India constituted a separate Department of Education at the Centre on the recommedations of the C. A. B. This was the position till India attained independence.

Education And National Movement[4]

The martial atrocities in the Punjab and the inadequacy of the Montford Reforms fanned the flame of national feeling in the country. Just at this juncture Mahatma Gandhi appeared on the scene and gave a significant turn to the national movement, which was till then confined to the intelligentsia and had not touched the masses. Under his guidance, the national movement became a mass movement very soon. He appealed to the national feelings of the people and spread national consciousness to distant vlilages.

As a protest against the Montford Reforms, he launched the Non-co-operation Movement. So far as education was concerned, the withdrawal from Government and recognised institutions, repudiation of State grants and recognition were openly advocated. It was felt by many that the existing educational institutions, because of their inevitable connection with an alien administration, were not able to give the right type of education suited to national aspirations of the country. Parallel institutions known as National Schools were established throughout the country and Vidyapithas (national universities) were started at selected centres, viz., Poona, Patna, Lahore, Banaras and Ahmedabad. A section of the Muslim community opened a number of Azad Schools and established the Jamia Millia Islamia (Muslim National University) at Aligarh, which was transferred to Delhi in 1925. It was hoped that these national institutions would breed a new race of Indians with a broad national outlook and free from slavish mentality. The courses of study did not much differ from departmental schools, but Hindi was studied as an all-India language in place of English, and the mother-tongue was used as the medium of instruction. The use of Charkha (spinning-wheel) was taught as a preliminary step towards economic independence of India from the West.

A large number of students joined these institutions, and naturally there was a great decline in the number of pupils attending recognized schools and colleges. In 1919–20 the enrolment of high schools fell by over 37,000 and colleges by over 6,000. In 1921 the percentage of decrease in attendance for the whole country was 8·6 (colleges), 5·1 (high schools)

and 8·1 (middle schools). There was a great financial loss too. The Calcutta University alone had to suffer a loss of Rs. 2,63,000 from mere examination fees. But by 1922, normal conditions were restored and the national institutions more or less disappeared. But the Movement was attended with good results. It sowed the seeds for the coming harvest and exposed some main defects of the prevailing system of education.

Provincial legislatures and Ministers of Education also showed an increasing concern for educational problems, viz., compulsory primary education, adult education, women's education, vocational education and so on. These measures attracted wider sympathies, and a large number of non-official men and women began taking an active interest in educational matters. Our leaders became fully conscious of the need for educating the masses, and a resolution was passed in the famous Karachi Session of the Indian National Congress (1931) that 'in order to end the exploitation of the masses any constitution agreed to on behalf of the Congress should provide, among other things, for free and compulsory primary education.' The Congress's educational policy has ever since been guided by this ideal, but its ardour was often damped by lack of funds. This was the main reason which prompted Mahatmaji to work out an inexpensive plan of education, i. e., the Wardha Scheme. Ultimately the country became independent. With the advent of freedom it has been fully realized that one of the basic steps towards national reconstruction is to improve and remodel the existing educational system of the country.

These are some of the most important results of the

National Movement. It should be realized that the Movement was more political than educational, but its educational consequences are certainly far-reaching. The most outstanding tendency is towards the revival of national culture as against an alien type of education. New subjects have been included in school and college curricula; Indian languages, modern as well as classical, have been assigned proper places; the importance of Indian Culture and Civilization have been recognized; a national language is being developed; the regional languages are being utilized as the media of instruction and English has lost its importance.

The movement is also a healthy protest against the modern educational system, which is too literary and theoretical in character and prepares the child for service only. The school and college curricula have been widened and a greater attention is now paid to vocational education. The movement has also succeeded in drawing to it numerous women and thereby popularized women's education. It also attacked the Filtration Theory quite successfully and thus vigorously paved the way for social and compulsory primary education. At the same time, it fully aroused national consciousness of 'Young India' and thereby made Indian students feel that they have to play an important role in shaping the destiny of their motherland. The movement also encouraged numerous thinkers to start their experimental schools, viz, Vishwa-Bharati, Sevagram, Vidyapithas, Gurukulas, Jamia-Millia, Pondicherry Ashram and the like. It is also significant to note that the movement was Indian in character and was not in any way limited by provincial bias or boundary.

Important Reports

During the period, several committees were set up by the Central and provincial governments for discussing various problems of education. Even some non-official reports of great importance have been published. It will not be possible to discuss all the reports within the range of this book. However, the main recommendations of some of the important reports have been referred to here.

Hartog Report.—In May 1928 the Simon Commission (an Indian Statuatory Commission for inquiring into social, political and economic progress of India) appointed a sub-committee with Sir Philip Hartog as the Chairman to inquire into the growth of education in British India and potentialities of progress. The Committee submitted its report in September, 1929.

The Report admitted that during 1917–27 there had been a rapid growth in the bulk of education in all branches and had become widespread among all the communities. There was a considerable improvement in the quality as well. Striking signs of interest in education were also noticeable. It became evident that the interest should be maintained through well-devised plans.

But the Committee was not satisfied with the progress of literacy made during 1882–1922. There were two causes for such a poor progress: (1) neglect of primary education and (2) too much attention paid to higher education in the post. The Report enumerated obstacles which hampered the progress of primary education in this country, viz., the rural problem formed the chief difficulty, as 74.4 per cent

of Indians depend on agriculture; again, owing to scantiness of roads and means of communication a great difficulty was encountered in collecting children in schools. Physical obstacles, low density of population, general poverty, ignorance and conservatism, irregular attendance owing to seasonal illness, superstitious beliefs and caste barriers, religious, communal and liguistic differences, and above all the unsatisfactory attempts of provincial legislatures at introducing universal, compulsory primary education—one and all of these went a long way in not helping the proper growth of mass education in India.

The Committee further observed: 'Primary education is ineffective, unless it at least produces literacy. On the average, no child who has not completed a primary course of at least four years will become permanently literate.'[7] But on examination the Committee found that in British India, out of every hundred boys in Class I in 1922–23 there were only 19 reading in Class IV in 1925-26. The diminution in number was attributed to two main causes : (1) Wastage, i. e , premature withdrawal of children from any stage before the completion of the primary course and (2) Stagnation, i. e., the retention of a child in a class for more than one year. Wastage was ascribed to (1) Absence of a systematic organization of adult education, which resulted in the increased chances of a relapse into illiteracy; (2) The difficulty of providing schools to villages with a population under 500; (3) Uneven distribution of schools—large areas having few schools, while distinctly narrow areas having too many schools plagued with almost unhealthy competition. (5) An inadequate utilization of existing schools, which meant that

in spite of schools being in close proximity, a large number of children failed to attend them; (5) The demand for separate boys' and girls' schools, or separate schools on communal or religious basis; (6) Bad teaching owing to either too much of paired or tripled class–teaching in single teacher or two–teacher schools, or unsatisfactory training attainment of teachers, or inadequate and inefficient inspection; (7) Unattractive curricula because unrelated to actual conditions of life; (8) Unsatisfactory provision of compulsory primary education. Such is the critical analysis of Wastage as tabulated by the Hartog Report.

The following remedies were offered for combating against Wastage: (1) Adoption of a policy of consolidation, i. e., the weeding out of inefficient schools; (2) Liberalisation of school curricula, adjustment of school hours and holidays to seasonal requirements, and the fixing up of the minimum duration of the primary course to a period of four years; (3) Provision of better training and adequate salaries for teachers; (4) Need for a keen vigilance over the lowest classes for reducing wastage and stagnation; (5) Strengthening of the inspectorate; (6) Introduction of compulsion after a careful preparation of the ground.

The Committee then examined secondary and university education They were looked upon as designed to produce competent officials. The Committee was satisfied, no doubt, with the general condition of secondary education, but it pointed out the large failure at the Matriculation examination as mere wastage. The causes attributed were: (1) Laxity of promotion from class to class in earlier stages and (2) the pursuit of higher education by too large a number

of undeserving students. Even here, the Committee was not without suggestions. The remedies as suggested were: (1) Introduction of varied curricula in middle vernacular schools and the retention of a large number of pupils in such schools; (2) The diversion of more boys to industrial and commercial careers at the end of the middle school stage; (3) The provision of alternative courses in the high school stage. The Committee felt satisfied at the growth of university education but even in that respect it had remarks to offer. In the opinion of the Committee, unitary universities alone were not sufficient to meet the requirements of India. The level of attainments of college students was observed to go down every year and the colleges and universities seemed almost overburdened in the sense that they contained too large a number of undeserving students. The Committee expected universities to maintain a high standard of teaching and in connection with the Matriculation examination it suggested a policy of strictness thus debarring undeserving cases from entering colleges. The Committee also recommended the concentration of Honours Courses at selected centres and stressed the need for tutorial work and enriching libraries.

Regarding women's education, the Committee pointed out that a great disparity existed in the figures showing school-going boys and girls, that the primary education of girls in rural areas was quite inefficient and limited in scope, that the provision of secondary schools for girls was quite inadequate and that there was dearth of lady teachers. Hence it stressed the need for prescribing a curriculum that would suit exactly the requirements of the fair sex and also

on the need for appointing a large number of women teachers and inspectresses on adequate salaries. It went to the extent of recommending a gradual introduction of compulsion for the education of girls

The Committee regarded that the transfer of power from the Central to provincial governments had been too sudden. It pointed out the need for establishing a centralizing educational agency at Delhi. In its opinion the transfer of control over primary education to local bodies was not desirable. The Committee was candid enough in its admission of the provincial D. P. I.s being over-worked. It affirmed in clear terms that the staff at headquarters required expansion and that the inspectorate of all the provinces was far from being adequate. It also suggested that the Educational Commissioner should be relieved of the responsibility of Directly Administered Areas and that the Government of India should summon regular conferences of Educational Secretaries and the D. I. P.s for discussing current matters of educational importance.

Such were the main recommendations of the Report. It more or less shaped the educational policy of the British Government during the last two decades of its existence in this country. Words like Wastage and Stagnation have become bywords of educational terminology, and a policy of expansion initiated since the beginning of the present period was changed into one for consolidation. The Government could declare that a policy of expansion resulted in Wastage and Stagnation, and thus they turned a deaf ear to the protests of non-officials who stressed the need for a rapid extension of primary education irrespective of quality. It was

pointed out that quantity cannot have a priority over quality. In short, the Report like Macaulay's Filtration Theory frustrated the growth of primary education during the last twenty years. But the pity is that nothing much was done for carrying out some of the valuable suggestions of the Committee, viz., improved salaries for teachers, increase in the inspectorate, improvent of curricula, tutorial work in colleges, adult education and the like.

The Report is also full of some valuable statistical data, but some of its conclusions are not reliable. For example, the extent of Wastge and the method employed for its evaluation are not perfeclty accurate. Similarly the percentage of pupils relapsing into illiteracy after their schooling, as given by the Report, does not appear to be logically correct Finally, it is unbelievable that prior to 1929 a primary teacher of the Bombay State ever drew a salary of Rs. 47 per month.

Resolution of the C. A. B.—The Central Advisory Board on its revival in 1935 discussed the question of educational reconstruction in this country. At its first annual meeting, the Board passed the following resolution on the subject:

(1) The Board is of opinion that a radical readjustment of the present system of education in schools should be made in such a way as not only to prepare pupils for professional and university courses, but also to enable them at the completion of appropriate stages, to be diverted to occupations or to separate vocational institutions.

(2) These stages should be:

(A) The Primary Stage, which should aim at providing at least a minimum of general education and training and still ensure permanent literacy.

(B) The Lower Secondary Stage, which will provide a self-contained course of general education either for higher education or for specialised practical courses. In rural areas, the courses should be attuned to rural requirements.

(C) The Higher Secondary Stage, in which would be included institutions with varying length of courses :

(a) preparing students for admission to universities in arts and science;

(b) for the training of teachers in rural areas;

(c) for agricultural training;

(d) for clerical training;

(e) for training in selected technical subjects, which should be chosen in consultation with employees.

(3) At the end of lower secondary school course, there should be at least the first public examination.

(4) The Board is of opinion that expert advice would be of value in organizing the scheme of reconstruction outlined above.

Wood-Abbott Report.—As the C. A. B. had recommended that expert advice was necessary for educational reorganization, Messrs. A. Abbott, formerly Chief Inspector of Technical Schools, Board of Education, England, and S. H. Wood, Director of Intelligence, Board of Education, England, were invited to India for the purpose. They visited the country during the winter of 1936-37 and submitted their report in June, 1937. The report is divided into two parts, viz., (1) General Education & Administration by Mr. Wood and (2) Vocational Education by Mr. Abbott.

The most important recommendations outlined in the First Part are:

(1) Infant classes should, as far as possible, be entrusted to trained teachers; and for this and other reasons the

development of educational provision of girls and women is of paramount importance.

(2) The education of children in the Primary School should be based more upon the natural interests and activities of young children and less upon book-learning. Concentration on narrow learning is unsound.

(3) The curriculum of the rural middle school should be closely related to children's environment; and if English is taught to any children of 'middle school' age it should not be allowed to result in an excessive amount of linguistic grind.

(4) The mother-tongue should as far as possible be the medium of instruction throughout the High School stage, but English should be a compulsory language for all pupils at this stage.

(5) The teaching of English should be made more domestic and less attention should be devoted by the average boy to the study of English Prose and Poetry – arrangements being made to meet the needs of those boys specially qualified to pursue more advanced English studies.

(6) More systematic attention should be paid to the teaching of Arts; and steps should be taken to secure for High Schools a supply of qualified teachers of Arts.

(7) The pre-employment course of training for teachers of Primary and Middle schools should be a three-year course following without any gap the completion of Middle School Course.

The main recommendations of the Second Part are:

(1) The expansion of vocational education should not greatly outstrip the development of industry.

(2) General and vocational education are not essentially different branches, but the earlier and later phases of a continuous process. Each subject in the vocational school has its origin in the non-vocational school.

(3) Vocational education must be based on an adequate general education. The entrance standard should not, as a rule, be below that reached at the end of the Middle School (Class VIII). Pupils from this stage can be admitted to 'Junior Vocational Schools'. Pupils who have successfully completed the Higher Secondary School Course can be admitted to 'Senior Vocational Schools'.

(4) The Junior Vocational School, receiving its pupils at the end of Class VIII and providing a two year course, would be parallel to the Higher Secondary School. The Senior Vocational School, receiving its pupils at the end of Class XI and providing a two year course, would be parallel to the Higher Secondary School. Part-time schools should be provided for the further education of youngmen already in employment. A limited number of Higher Secondary Schools should have an agricultural bias.

These were the main recommendations of the Report. The Second Part has been written by an authority with an international reputation. Mr. Abbott examined each and every aspect of the problem very critically. His suggestions were practical and thorough and were based on a proper understanding of Indian conditions. But nothing was done to implement even some of these suggestions.

Zakir Husain Committee's Report.—The majority of Indian leaders were highly dissatisfied with the progress and the nature of the system of education prevalent in the country. In 1937 Gandhiji published in the Harijan a series of articles discussing his educational ideals. He wanted his scheme of education to be self-supporting, because he felt that true education should always stand on its own legs. There was another reason. In 1937 the Congress Ministries

accepted two main items of work in their programme of national building, viz., mass education and temperance. But while the first item involved a heavy expenditure, the second was bound to result in an apprecaible fall of revenue. For this reason also, a self-supporting system of education was advocated.

So far as educational ideals are concerned, Gandhiji held that instruction should be imparted through the mother-tongue and with the help of a craft. He further insisted on a scheme of national education based on the cult of non-violence and such as would fit in with the economy of Indian rural life. In his scheme for educational reconstruction, he had always been thinking about seven million Indian villages and not so much of cities and towns.

In Oct. '37, an All-India National Educational Conference was summoned at Wardha under the presidentship of Mahatmaji and the following resolutions were then adopted :

(1) That in the opinion of this Conference free and compulsory education be provided for seven years on a nation wide scale

(2) That the medium of instruction be the mother-tongue.

(3) That the Conference endorses the proposal made by Mahatma Gandhi that the process of education throughout this period should centre around some form of manual and productive work, and all other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.

(4) That Conference expects that this system of education will be gradually able to cover the remuneration of teachers.

The Conference then appointed a committee with the Dr. Zakir Husain, Principal, Jamia Milia, Delhi, as its Chairman. Its report, submitted on 2nd Dec. '37, came up for discussion at the Haripura National Congress in Feb. '38. The Scheme was accepted by the Congress. It is popularly known as the Wardha Scheme, because it is closely associated with Wardha.

The main features of the Scheme are as follows: (1) A Basic Craft is to serve as the centre of instruction. The idea is not to teach some handicraft side by side with liberal education, but the entire education is to be imparted through some industry or vocation. (2) The Scheme is to be self-supporting to the extent of covering teachers' salaries and aims at making pupils self-supporting after the completion of their course. (3) Manual labour is insisted on so that every individual may learn to earn his living through it in later life. It is also considered non-violent, since an individual does not snatch away the living of others with the help of a machine. (4) Instruction is closely coordinated with the child's life, i. e., his home and village, the village crafts and occupations.

The Scheme further discusses a plan of seven-year (7–14) course of free and compulsory education. All subjects covered in the present Matriculation syllabus of an Indian university or board, except English but including a vocation, are to be taught. The mother-tongue, both as a cultural subject and as the medium of instruction, occupies a prominent

place. The course includes a variety of subjects and has been made quite exhaustive. Instead of English, Hindustani is to serve as the national language. It has been made compulsory during the fifth and sixth years of school life even in non–Hindustani areas. The abolition of external examinations has also been advocated. Incidentally, the Scheme visualizes co–education upto the fifth grade.

The Report thus provides detailed plan of 'basic' education which includes the main essence of the Gandhian philosophy of education. It is termed 'basic', beacuse it is expected to form the basis of our national culture. It also claims to provide that amount of knowledge which is essential for an average Indian to understand his environment intelligently. This new education is also associated with the principal needs and interests of child life and is correlated with the main occupations of the community life of our country. Thus 'basic' education 'links the children, whether of the cities or of the villages, to all that is best and lasting in India.'[3]

Some aspects of the Report are severely criticised. Firstly, it is very difficult to have a self–supporting scheme even up to the extent of covering teachers' salaries. Secondly, the teaching of all subjects in all aspects through a basic craft is not possible. It is also held that too much importance is paid to the craft, because out of $5\frac{1}{2}$ hours' daily work a pupil has to learn through it for 3 hours and 20 minutes. Thirdly, the Scheme is considered to be self–contained as it does not fit in with the existing system of education. It was also held that it touches the needs of villages and not of towns, and that the claims of girls were completely ignored.

Some of these drawbacks have been fully realized and they have been rectified also. After all, every scheme has its short-comings and a final stage is yet to come. It should, however, be admitted that the Scheme has ushered in a new era in the educational field of this country. It has succeeded in bringing into limelight the drawbacks of the present educational system of the country and has set the people athinking.

Kher Committee's Reports.–In conjunction with the Wood-Abbott Report, the C. A. B. discussed the Zakir Husain Committee's Report. On two occasions, the Board appointed committees under the Chairmanship of Hon'ble Mr. B. G. Kher, the Premier of Bombay Province, to consider the reports. The conclusions contained in these reports are set out below :—

(A) **First Committee (1938) :**

(1) The scheme of 'basic' education should first be introduced in rural areas.

(2) The age range for compulsion should be six to fourteen years, but children can be admitted to the 'basic' school at the age of five.

(3) Diversion of students from the 'basic' school to other kinds of schools should be allowed after the 5th class or about the age of eleven plus.

(4) The medium of instruction should be the vernacular of the pupils.

(5) A common language for India is desirable. This should be Hindustani with both the Urdu and Hindi scripts.

(6) The Wardha Scheme of 'basic' education is in full agreement with the recommendations made in the Wood–Abbott Report so far as principles of learning by doing is concerned. This activity should

be of many kinds in the lower classes and later should lead to a basic craft, the produce from which should be saleable and the proceeds applied to the upkeep of the school.

(7) Certain elements of cultural subjects, which cannot be correlated with the basic craft, must be taught independently.

(8) The training of teachers should be reorganized and their status raised.

(9) No teacher should receive less than Rs. 20 per mensem.

(10) Efforts should be made to recruit women teachers and to persude teachers of good education to take up teaching.

(11) Basic schools should be started only when suitable trained teachers are avaible.

(12) English should not be introduced as an optional subject in basic schools.

(13) The State should provide facilities as at present for every community to give religious teaching, when so desired but not at the cost of the State.

(14) No external examinations need be held. At the end of the basic school course a leaving certificate based on internal examinations should be given.

(15) Pupils wishing to join other schools at the end of 5th class should be granted a leaving certificate.

(16) Promotion from class to class will be determined by the school, though the results of the internal examinations should be subject to the supervisor's inspection.

(B) Second Committee (1940) :

(1) There is need of 'pre-basic' education, but it is not possible to provide that education due to lack of funds and trained women teachers.

(2) 'Basic' education should comprise a course of eight years from the age of six to fourteen years

and that this course while preserving its essential unity should consist of two stages—the first stage 'junior' stage covering a period of five years and the second stage, the 'senior', three years.

(3) The transfer of children from the 'basic' school to other forms of post-primary education should be allowed after the 5th grade, i. e., at the conclusion of the 'junior basic' stage.

(4) The various types of post-primary school (other than the 'senior basic' school) to which suitable children may be transferred at the end of the 'junior basic' stage should provide a variety of courses extending over a period of at least five years after the age of eleven. These courses, while preserving an essentially cultural character, should be designed to prepare pupils for entry to industrial and commercial occupations as well as to universities.

(5) Special arrangements should be made in these schools for assimilating pupils who decide to continue their education after completing the full course in the 'basic' school, i. e., after reaching the 8th class.

(6) Suitable courses should be framed for girls attending 'senior basic' schools, which should include such subjects as cookery, laundry-work, needle-work, home-crafts, the care of children and first aid, the remainder of the instruction to be correlated with this course of domestic science in accordance with the general principles of the 'basic education' scheme.

(7) A central agency should be established in each province for the disposal of marketable articles produced in schools.

The C. A. B. adopted most of the conclusions and recommendations of these committees. In fact, these two reports have exercised considerable influence on modern educational

thought in this country. This can be seen in the C. A. B.'s recent report on Post-War Educational Development in India which is popularly known as the Sargent Report.

Sargent Report.—The need for providing India with a system of education in approximation to those available in other civilized countries drew the serious attention of leading educationists of the country during the last decade. Sir John Sargent, the then Educational Adviser with the Government of India, was asked by the Reconstruction Committee of the Viceroy's Executive Council to prepare a memorandum on Post-war Educational Development in India. At their meetings in Oct. '43 and Jan. '44 the C. A. B. accepted the memorandum, which was published as a report entitled 'Post-war Educational Development In India'. But Dr. Sargent's name is closely associated with it The report is, however, a patch-work of different reports published from time to time by the C. A. B. to consider the different aspects of Indian educational problems. It provides for :

(1) A reasonable provision of pre-primary education for children between 3 and 6 years of age – about 10,00,000 places in Nursery schools or classes.

(2) Universal, compulsory and free primary or 'basic' education for all children between the ages of 6 and 14, divided into the Junior Basic (6–11) and Senior Basic (11–14) stages on the lines suggested by the Second Kher Committee. The first type of schools is to be compulsory for all, but the second type is meant only for those who would not proceed to the high school.

(3) Secondary or high school education for six years for

selected children in the age-group of 11–17. Admission to this stage is to be made on a selective basis, and only promising children (about 20 per cent from Junior Basic Schools) are to be admitted. The reorganized high schools are to be of two types: (i) Academic High School, providing instruction in arts and pure sciences; and (ii) Technical high schools, specializing in applied sciences and also in industrial and commercial subjects. Girls' schools are to teach Domestic Science, besides the subjects meant for boys. Mother-tongue is to be used as the medium of instruction in all high schools.

(4) University education including post-graduate and research facilities for picked students, viz., one in ten to fifteen high school leavers. The minimum length of a university degree course is to be three years and the present Intermediate course is to be abolished—the first year of the Course being transferred to high schools and the second to universities. For unifying and co-ordinating the activities of different universities, the institution of an all-India body on the lines of the University Grants' Committee in Great Britain is also suggested.

(5) Technical, Commercial and Art Education–the amount, type and location of each type of institution to be determined to a large extent by the requirements of industry and commerce. Four types of institutions are necessary: (a) Junior Technical or Industrial Institution or Trade School with a two-year course after the Senior Basic Stage; (b) Technical High school with a six year course after the Junior Basic Stage; (c) Senior Technical Institutions–the duration of course is to be fixed in consultation with employers; and

(d) University Technological Departments, providing facilities for research–work. Part–time schools are also necessary.

(6) Adult Education, both vocational and non–vocational, for 9 crores of illiterates (age-group: 10-40).

(7) Full provision for the training of teachers. The Scheme will require 22,17,733 teachers, viz., 20,00,000 non-graduate teachers (33,333 for the pre–primary stage, 11,96,200 for the Junior Basic stage, 6,25,560 for the Senior Basic stage and 81,320 for the junior departments of high schools) and 1,81,320 graduate teachers for the senior departments of high schools. But while the graduates are to be trained in training colleges and teaching departments of universities, three types of training schools have been suggested for non-graduate teachers, viz , (a) Pre–primary teachers, (b) Basic teachers and (c) Non–graduate teachers of high schools. Refresher courses for trained teachers have been considered necessary.

(8) An efficient medical service to see that the children are made and kept healthy.

(9) Special schools for children suffering from mental and physical handicaps.

(10) The creation of employment bureaux.

(11) Social and recreational activities on a fairly large scale.

(12) A proper educational administrative system with a strong Education Department at the Centre. But the provinces are to remain as the main units for educational administration except in regard to University and Higher Technical Education, the activities of which are to be co–

ordinated on an All-India basis. It would also be necessary for provincial governments to resume all educational powers from local bodies, except where these are functioning efficiently.

The Report feels that the Scheme will require forty years for its full operation. The whole plan is further subdivided into five-year programmes. 'The first five years', as the Report says, 'should be devoted to planning, propaganda and particularly to the provision of the institutions necessary for training teachers and thereafter the actual carrying out of the scheme should be divided into seven five-year programmes, during each of which an area or areas should be fully dealt with. The size of these areas in the case of each Province will be determined during each programme period by various factors, of which the supply of teachers available will be the most important.'[6] It may also be noted that the scheme by the time is fully brought into operation, will require 313 crores of rupees annually of which 277 crores will have to come from public funds.

It may be noted that the Report is rather very bold in its admissions and some of its remarks are noteworthy, e. g., 'The present system does not provide the foundations on which an effective structure could be erected. A second possible misconception is that some half-way house of a less expensive type can be found between what now is and what this report advocates...Success will not be achieved unless the teaching is effective and efficient teachers will have to be properly paid for.'[7]

The Report has also pointed out some of the main defects

of our educational system, e. g., too much importance is attached to examinations and that the examinations themselves put a premium on book learning of a narrow kind; High School education is a preliminary to University education and is not a stage complete in itself; there is lack of planning in university education; an over–academic atmosphere is characterising education generally in this country; curriculum of teachers' training schools is narrow in outlook, and the like.

But the Scheme has not been free from criticism. It is rather a puzzle that the Scheme will require 40 years for its completion. The period is rather too long. Similarly one is surprised to know that the Scheme is to be tried area by area; there is also a section of the educated world which feels that the 'ship of educational development may strike against the rock of financial implications and founder.'[9] The Scheme has not provided a strong machinery for enforcing compulsory primary education; the selection of pupils for higher education on merits has not been welcomed; and certain aspects of education have not been properly discussed, e g., women's education, rural education, the place of religion in our educational system, and the like.

It should, however, be admitted that the Report is very comprehensive in nature and has discussed in details several aspects of our educational system. It not only pointed out the main defects but suggested remedies too. It is no wonder, therefore, that the Government of India generally accepted, subject to the limitation of finance, the principles and objects of the Report. In 1944 the Central Government asked the Provincial Governments to prepare their Five–Year

Post-War Educational Development Plans on the general lines laid down in the Sargent Report. In 1946 the Provincial Governments were further asked to implement some of their plans, after their approval by the Government of India. The main features of the Five-Year Provincial Development Scheme are:

(1) Appreciable rise in teachers' salary, so as to seccure for them at least a living wage.

(2) Free compulsory 'basic' education for children of the age-group 6-11 to begin with (to be extended to 11-14 age-group).

(3) General improvement in University Education.

(4) Increased facilities for Technical and Adult education.

(5) Increased facilities for Scientific and Research work.

The Central Government approved of these plans in most cases. They bore and undertook to pay over 40 crores of rupees to Provincial Governments for their entire Post-War Educational Programmes during 1947-48.

Conclusion.—Besides these reports, several other reports were published during the period. Almost all the Provincial Government appointed their own educational reorganizing committees, and their reports have considerable local significance. The Inter-University Board also discussed many important educational problems during their annual meetings. The Education Sub-Committee of the National Planning Committee has also outlined a scheme for General as well as for Technical Education and Developmental Research. It is not possible to discuss the recommendations of these committees within the narrow compass of this book.

GROWTH OF EDUCATION

University and College Education.—The publication of the Calcutta University Commission Report was followed by the establishment of a number of universities. The World War I was over and the Government decided to start as many universities as possible. The people also showed a keen desire to have a larger number of universities. As many as fifteen new universities were established during the period. They are the universities of Aligarh (1920), Rangoon (1920), Lucknow (1920), Dacca (1921), Delhi (1922), Nagpur (1923), Andhra (1926) for the northern part of Madras Province, Agra (1926), Annamalai (1929), Travancore (1937), Utkal (1943) for the Province of Orissa, Sind (1947), Rajputana (1947), Saugor (1947) for the Hindi-speaking part of Central Porvinces, and Gauhati (1947) for Assam. It may be noted that the Aligarh University grew out of the M. A. O. College, Aligarh, and meets the special needs of the Muslim community. The Annamalai and Saugor universities owe their existence to the generosity of the late Raja Sir Annamalai Chettiar and Sir Hari Singh Gaur respectively.

Of the new universities, Aligarh, Lucknow, Dacca and Annamalai are purely unitary universities. The Allahabad University was relieved of its affiliating functions in 1927 on the establishment of the Agra University. It may further be pointed out that on the recommendations of the Sadler Commission, most of the affiliating universities undertook teaching functions also. For example, the Madras University Act of 1923 has enabled it to assume a large amount of teaching work of its own and the teaching

activities of the Calcutta University have considerably expanded. In short, all the Indian universities with the exception of Agra, Patna and Utkal conduct some type of teaching work of their own.

Regarding the constitution of the universities, it may be observed that, while some adopted the model recommended by the Sadler Commission, there are others following the older type of organization. But the constitution of all the universities is more democratic than it used to be in the previous period. The number of students and colleges also increased considerably during the period. During 1946–47 there were 418 Arts and Science colleges with a total strength of 1,58,100 pupils as against 134 colleges and 47,135 students during 1916–17.

As a result of the recommendations of the Sadler Commission, Boards of Secondary and Intermediate Education were set up in Allahabad for U. P. and in Ajmer for Rajputana and Central India. With the foundation of the Dacca University, an Intermediate Board was established in Dacca. A High School Education Board was set up in Nagpur in 1924 for conducting the Matriculation Examination for C. P. and Berar. The Government of the United Provinces also started establishing intermediate colleges from 1923 onwards. But the experiment has not worked well. In most cases intermediate classes were simply tacked on to the high schools. In fact, these colleges are neither schools nor colleges and fail to maintain a proper academic atmosphere, which is generally found in a degree college owing to a better staff and equipment.

With the establishment of the new universities, the Government of India also felt the necessity for organizing a special agency for co-ordinating the activities of various universities of this country. The need for establishing such a body was emphasized by the Calcutta University Commission and later on by the Congress of the Universities of the Empire held in 1921 and by the Lytton Committee on Indian students in England. A conference of Indian universities held in Simla in May 1924 decided to establish an Inter-University Board, which was set up a year later with its headquarters in Bangalore. The Board consists of representatives of all the Indian universities and has acted as a forum of discussion on university problems. Besides holding its annual meetings at different university centres since 1925, it also organized quinquennial conferences for discussing some of the most controversial problems of higher education. It has also many publications to its credit, among which is the Handbook of Indian Universities.

On the recommendations of the Sargent Report, the University Grants Committee was set up in 1945 to deal solely with the three Central Universities, viz., Aligarh, Banaras and Delhi. Originally it consisted of four members only. But in 1947 the Government of India took up the question of reconstituting the committee to bring within its purview all universities and academic and scientific institutions in the country, ensuring co-ordinated development in university education.

Remarkable progress has been made in other directions as well. The majority of universities have magnificent buildings occupying large tracts of land, and better facilities

for research-work have been provided. Inter-university and inter-collegiate activities have also been encouraged and the corporate life of students neglected so far has been built up through the provision of university unions and socials, games and sports, and similar other activities. The University Training Corps became an important feature since the Indian Territorial Force Act was passed in 1920. These corps were set up in all the universities and helped considerably in developing a sense of discipline, qualities of leadership and pride in atheletic powers. Provision has also been made for compulsory medical inspection and physical education for college students. Students' Information Bureaux and Advisory Councils have also been set up by all the universities. They guide students in educational matters and secure admission in foreign universities. Some of the universities have also organized Public Services' Examination classes for coaching and advising their students for important public examinations.

Secondary Education.—During the period, there has been a considerable expansion in secondary education. During 1945–46, there were 1,399 secondary schools with an enrolment of 26,56,773 pupils. The corresponding figures for 1916–17 were 4,883 and 9,24,770.

Several causes have contributed to this rapid expansion. Firstly, there is a general demand for secondary education mostly due to the awakening among the masses. Secondly, a number of secondary schools have been established in rural and semi-urban areas with a view to bringing secondary education within an easy reach of the children of those localities. Thirdly, secondary education has made a progress amongst women and less advanced communities.

The majority of schools are privately managed and are either aided or unaided. They are conducted by individuals, proprietary concerns or education societies. While some of these schools are doing good work under efficient management, there are many others which are far from satisfactory owing to precarious financial position and bad management. Numerous difficulties have also arisen in the wake of such an expansion of schools. Numerous inefficient schools have been started in the most haphazard manner. Schools have come to exist so close to one another that a cut-throat competition and mean tactics seem to be raging amongst them with a consequent decrease in efficiency. The majority of these schools depend on the income of fees from pupils for their existence, and hence they cannot maintain a reasonable standard of efficiency. Many efficient middle schools have been enlarged into inefficient high schools and the number of vernacular middle schools is actually falling.

But some improvements were made in other directions. Firstly, the friction between universities and Education Departments has been removed. The universities now automatically include all recognized departmental schools in their lists of recognised schools. Secondly, English has ceased to be the medium of instruction and the mother-tongue has been adopted as the medium of instruction. Thirdly, the curricula have been widened and vocational courses has been provided in response to a great demand for secondary education with a definite bias towards scientific and technological learning. Fourthly, the standard of teaching has improved considerably owing to the rise in the percentage of trained teachers. Finally, equipment and accommoda-

tion in schools are now better. But still the general state of affairs is far from satisfactory.

Primary education.—The Montford Reforms entrusted primary education entirely to local bodies, who are now responsible for the provision and administration of primary education in their respective areas. Some schools are maintained by the Government as well as by private bodies. The majority of state schools are attached to training schools for primary teachers; private schools exist mostly in Bengal, Bihar, Orissa and Madras.

The Montford Reforms also encouraged the growth of primary education in this country. The work of Mr. Gokhale was continued by the late Mr. Vithalbhai Patel, and it was mainly due to his efforts that the Bombay Primary Education Act was passed in 1918. It enabled the District Municipalities of Bombay Province to introduce compulsory primary education with certain restrictions. This measure aroused great interest and within a decade almost every province of India passed acts of compulsory primary education. These Acts have transferred large powers of administration and control over primary education to the local authorities, i. e., District or Municipal Boards or *ad hoc* bodies like the District Education Council in Madras or the District School Board in Bengal.

All these acts have been drafted more or less on similar lines. It is the duty of a local body to study its local needs and to prepare a scheme for extending primary education. A local body, wishing to introduce compulsion in any part of its area, should get its scheme passed by a majority of two-thirds in a meeting specially convened for the purpose.

The scheme is then submitted to the local government for approval. In areas where compulsion is introduced, the local body can levy an educational cess. It also receives reasonable financial assistance from the Government. The power given to local bodies under different acts of compulsion vary to a great extent in different provinces. In the Punjab, Bihar and Orissa, compulsion has been introduced for boys only; inU.P. it is to be applied in the case of boys only, but the local government on application from Municipal Boards can notify its applicability to girls as well; in rest of the provinces, compulsion can be resorted to both in the case of boys and girls.

Ordinarily compulsion was prescribed for children between 6 and 10 (except in the Punjab, where it was from 7 to 11), though provision was made for prolonging the period. Certain classes and communities of people and children with bodily infirmity are exempted from the Acts. The employment of school-age children is forbidden, and a small fine is imposed for the non-compliance of attendance rules. Instruction, unless otherwise specified, is free. No doubt, private schools are permitted to charge fees but they have to reserve a large number of freeships.

The progress of primary education can be realized from the following statistics:

	1921-22	1926-27	1931-32	1936-37	1941-42	1945-46
Total No. of Primary Schools.	1,60,072	1,89,348	2,01,470	1,97,527	1,81,968	1,67,700
Total No of pupils in Primary Schools.	63,10,541	82,56,760	94,54,360	1,05,41,790	1,20.18,726	1,30,27,313

The above table will clearly show that the number of schools with enrolment increased between 1921 and 1932, but the period 1936-46 witnessed a fall in the number of institutions and a slackening of the pace of expansion. Reasons are obvious. During the first period acts of compulsory primary education were passed and the provincial legislatures voted large sums of money for educational purposes. These enabled popular ministers of education to draw up new schemes of education and consequently primary education expanded rapidly. The second period was, however, a period of economic depression and new programmes of educational development had to be abandoned. Moreover, on the recommendations of the Hartog Committee, the Government adopted a policy of consolidation rather than of expansion. Inefficient schools were rooted out and only the efficient ones were allowed to exist. Naturally, the cause of primary education has suffered during the last two decades.

The acts of compulsion also did not produce the expected results. In fact, the movement has not succeeded. Compulsion has been neither introduced extensively nor enforced rigidly. During 1945-46, compulsion was resorted to in the case of 16,958 villages and 211 towns and cities (Br. India). It was observed that the progress was slower in rural than in urban areas, and more boys than girls were brought under compulsion. In fact, the movement did not bring forth the desired results and that was mainly due to the indifferece of the local bodies. The majority of them showed a lethargic attitude and did not avail themselves of the opportunities afforded to them by the new legislation. They did not care to introduce the educational cess. And how can an elective

body face unpopularity and risk defeat in elections! It should also be noted that the acts did not make provision for a central directive authority, which could have strengthened the hands of the local bodies. The lack of qualified superintendents and attendance officers, the law's long delay, the luke-warm attitude of the school committee—all these causes were equally responsible for the failure of the movement. And last but not the least was the lack of funds. It may be noted that sufficient money did never flow in for the cause of primary education in this country; the total annual expenditure over primary education during the last two decades never exceeded Rs. 10 crores, i. e., a little over three annas per head per month. Thus a universal system of compulsory primary education remained a mere dream of our educationists and nation-builders.

Basic Education.—The most noteworthy feature of the period was the introduction of 'basic' education. In 1938 this new system of education was put into practice in the six major Congress provinces, viz., Bombay, U. P., C. P., Madras, Bihar and Orissa. Several 'basic' schools were started, training schools for 'basic' teachers and administrative officers were organized, and proper text-books were written. Among the Indian States Kashmir did valuable work. Some national institutions, e. g., Gujarat Vidyapitha, Tilak Vidyapitha and the Jatiya Kalashala of Mauslipatam, organized their own courses. The C. P. Government launched the Vidya Mandir Scheme, which proposed to establish a Vidya Mandir (temple of learning) in every village with 40 children of school-going age. A piece of land, yielding an annual income of Rs. 200, was to be attached to every school. The

plan was nothing but the revival of an idea suggested by Mr. William Adam more than a century ago.[8] In short, admirable progress was noticeable.

But very soon the tide changed. In 1940 the Congress ministries resigned their office and the patronage which 'basic' education enjoyed was withdrawn. In the meanwhile, the World War II broke out and the progress of 'basic' education came to a standstill. But this did not cool down the zeal of the advocates of the new education. In 1945 a National Educational Conference met once again at Wardha. It reviewed the whole situation with regard to 'basic' education and the scope of the whole scheme was extended. It now consists of four stages, viz., pre-basic, basic, post-basic and adult. 'Pre-basic' education is meant for children from three to six, and the 'post-basic' education includes higher secondary and even college education. Instruction in all the four stages is craft-centred. In 1947 the Hindustani Talimi Sangh, Wardha, published a revised syllabus for 'basic' education (gardes I-V). This programme is in practice in several parts of India. The 'post-basic' secondary school programme has been less fully worked out, while that of higher education has not been clearly formulated. Some of the important experiments on 'post-basic' education that are being carried out in different parts of India at present have been described in the next Chapter.

Missionary Enterprise. —As a result of the recommendations of the Frazer Commission, many training centres were started and some community centres were organized. But due to lack of funds, the missionaries found it difficult to open a sufficient number of such centres. At the same time,

a section of missionaries did not favour the mass movement amongst the depressed classes in rural areas as it was believed that such converts would lower the morale and religious standard of the Church. In view of these conflicting opinions, a commission was appointed in 1928 with Dr. J. S. Pickett of the American Episcopal Church as its Secretary. The Commission fully supported mass movement and urged the need for a proper organization of Christian worship and thorough education.

Owing to the recommendations of the Frazer Commission and the Pickett Report, the missionaries organized mass movement with renewed vigour. Considerable attention was also paid to the training of teachers. The principal training centres are at Moga in the Punjab, Dornakal in South India, Allahabad Agricultural College, Alwaye College, Martandam in Travancore, Medak in Hyderabad State, Ankleshwar in Bombay, and elsewhere.

Problems of higher education also attracted the attention of the Christian community. An influential conference of Indian Christians and missionaries held in Agra in 1929 recommended the appointment of an education commission for preparing a scheme for co-ordinating the work of missionary colleges. The Commission presided over by Dr. A D. Lindsay, Master of Balliol College, Oxford, published its report in 1931. It indicated a widespread dissatisfaction with the missionary colleges owing to the lack of a Christian atmosphere and the existence of a small percentage of Christian tutors and students. In the colleges of South India, the percentage of Christian tutors and students was only 54 and 26 respectively; but in the North India the percentage of

tutors was only 42 and that of students less than 6. Apart from these defects from a Christian point of view, the Commission condemned the tendency of the enslavement of tutors and students of all colleges—Christian and non-Christian—to a utilitarian aim in education due to poor economic conditions. 'The poverty of the average student and the economic pressure upon him,' observed the Commission, 'result in a concentration on the aim of passing an examination in the shortest possible time.'[9] It also pointed out that university as well as secondary education did not encourage the life or learning but were dominated by a desire for individual advancement. The Commission did not favour the idea of starting a separate university for the Christians. It stressed the importance of religious instruction, organized research-work in colleges, training of teachers and a healthy corporate life in educational institutions.

During recent years the missionaries have been doing very valuable work in the field of adult education and have also been carrying on novel experiments in rural education in their schools at Moga, Salem, Medak, Ankleshwar, Donakal and at several other places. At present, there are numerous missionary institutions, conducted by a number of different missionary societies in the country. Some of these societies started their activities as early as the second half of the eighteenth century. Broadly speaking, the missionary institutions are of five types. Firstly, there are many well-staffed and well-equipped colleges with a proud tradition. There are some theological colleges too. Secondly, the missionaries run a number of schools including boarding schools for the education of European children, and more particularly the children of

the domiciled and Anglo-Indian community. Many of these institutions are at hill stations. Thirdly, numerous schools (primary, secondary and training) are dotted over the whole country. Fourthly, there are several special schools giving some type of industrial training. Finally, the missionaries maintain some orphanages for poor and destitute children. During 1936-37, there were 14,341 missionary institutions of all types with a total strength of 1,118,200 pupils. The total expenditure was Rs. 3,82,01,241.

1 VIII Q R, Vol I, p. 1. 2 IX Q. R., Vol I, p. 3. 3 X Q. R., Vol I, p. 150. 4 Vide S. N. Mukerji, Education in India—Today And Tomorrow, Ch. XI. 5 M. K. Gandhi, Constructive Programme, p. 16. 6 Vide S. N. Mukerji, Education in India, etc., pp. 22-25. 7 Sargent Report, pp. 96-97. 8 Ibid., pp. 99-100. 9 Lindsay Commission's Report, p. 10.

CHAPTER EIGHT

EDUCATION IN FREE INDIA (1947–50)

Administration

On August, 15, 1947, India attained independence, but the country was partitioned into two dominions—Pakistan and Indian Union. With the attainment of independence, Education at the Centre in the Dominion of India was constituted into a separate Ministry of Education. But the new Constitution of the Republic of India has not made a marked improvement upon the Government of India Act of 1935. Education, with previous restrictions, continues to be a 'provincial' subject. But institutions for scientific and technical education, including Union agencies and institutions for professional, vocational and technical training, together with promotion of special studies or research are to be controlled by the Republican Government. But the States are autonomous in regard to their educational matters except in respect of those programmes for which they receive subsidies from the Central Government. These have to be sanctioned by the Centre and should be in accord with the All-India approved educational policy.

The Central Ministry of the Indian Republic consists of an Educational Adviser, two Joint Educational Advisers and four Deputy Educational Advisers who are in charge of

different branches of education. There are two other Deputy Educational Advisers, one in London and the other in Washington. The Central Advisory Board of Education is the main pivot of activity of the Ministry. It consists of representatives of different States, and the Hon'ble Minister of Education of the Republic of India is its ex-officio chairman. It meets every year and discusses matters of all-India importance. This method has brought about an increasing measure of agreement in policy as well as details. But the States are free agents, accepting the Centre's suggestions voluntarily. Thus the Board is a purely advisory body. But notwithstanding the independence of the States, it continues its work of initiative, investigating, co-ordinating and aiding financially.

Attached to the C. A. B. is the Central Bureau of Education. It collects up-to-date information about educational advancement in India and abroad. It indexes and analyses the information collected and publishes annual reports. It also maintains an excellent library. Another important organ is the Overseas Information Bureau, which has been established quite recently. It supplies the most recent information to Students' Advisory Bureaux of different States and universities. It also publishes a monthly bulletin, furnishing the latest information regarding educational facilities available abroad.

In the states, Education is under the control of a minister. The Director of Public Instruction is the permanent head of the Education Department. He acts as the technical adviser to the Minister of Education. The Director is assisted by Deputy or Assistant Directors and an inspecting staff.

Recent Programmes And Developments

General.—It has already been discussed in the previous chapter that the Government of India accepted the general principles and objects of the Sargent Report and the provincial government launched their own five-year plans based on those principles.[1] So far as the financial aspect of the problem is concerned, the Central Government undertook to contribute as much as the provincial governments would spend on the approved programmes. Originally, the Ministry had made a budget provision of about Rs. 587 lakhs for 1949–50. But a 25 per cent economy cut had to be made.

Basic Education.—But while accepting the general principles of the Sargent Report, Free India found it necessary to hasten the whole programme. As the Hon'ble Minister for Education, Government of India, declared, 'No one for a moment will tolerate today that 40 years must elapse before the full scheme of basic education for all the inhabitants of this land can be implemented.'[2] A committee of experts, under the chairmanship of Shri B. G. Kher, was appointed in January 1948 for suggesting a workable solution.

According to the interim report of this Committee, universal compulsory Basic education can be introduced within a period of 16 years by two five-year and one six-year plans. The five-year plans will provide Basic education to all children in the age-group of 6–11, but the six-year plan will extend the scope of compulsion to 14. And thus it is hoped that the Sargent Report's programme of universal schooling can be completed within a period of 16 years. It is also gratifying to note that the Constitution of the Indian

Republic has laid down that each State shall provide for free and compulsory education for all children until they complete the age of fourteen. This article is of unique importance, as all the States have now undertaken the full responsibility for providing free and compulsory primary education to all school-going children within the shortest possible period.

Differnt States have already launched intensive drives for the expansion and development of basic education. In Assam, as many as 1,250 junior basic schools will be established within the next quiquennium. According to Bihar Government's new scheme, all children between six and eleven will be provided with basic education within a period of ten years. The School Education Committee of West Bengal has prepared a scheme estimated at Rs. 14 crores, giving free primary education to about 2,250,000 children of school-going age. The Bombay Government hope to provide free and compulsory elementary education to all children of 6 to 11 years of age within a period of 10 to 12 years. The Madras Government also expect to apply compulsion to all children in the age-group of 6–14 within a period of 20 years. The aim of the Orissa Government is to introduce compulsory basic education (Junior Stage) throughout the State within a period of forty years. The U. P. Government have drawn a scheme of two five year plans. During the first period, compulsory junior basic education will be introduced for all children in 12 districts only. The scheme will be extended to other districts and to the higher age-group (11-14) during the second five-year plan.

So far as the financial aspect of basic education is concerned, the 'Report of the Committee on Ways and Means of Financing Education' made the following recommendations :

(1) The State should undertake the responsibility of providing universal compulsory education for children of 6–11 age-group within a period of ten years without, however, detriment to the facilities for Secondary and Higher Education.

(2) About 70 per cent of the expenditure of Basic Education should be borne by the Local Bodies and Provinces and the remaining 30 per cent by the Centre.

(3) It was necessary (i) to examine how far the problem of educational finance can be solved by the adoption of the Basic system of education which involves the principle of earning while learning; (ii) to undertake a study of the experience gained in Wardha, Bihar and Orissa where the income from craft-work of pupils has met a part of the school expenditure; and (iii) to advise all Provincial Educational Departments to explore with due regard to the educational interests of the pupils this remunerative aspect of the Basic Education Scheme.

The C. A. B. at its Allahabad Session held in January 48, more or less accepted these recommendations. A number of basic training colleges and schools have also been set up. These are residential institutions, where the teachers under training live as a community. Experiments on post-basic education are also being carried out at Kumarbag (Dist. Champaran) by the Bihar Government and at Sevagram by the Hindustani Talimi Sangh. These experiments aim at organizing a post-basic institution as a self-sufficient and self-reliant society based on such a co-operative work as fulfils all its necessities in balanced diet, clothing, and intellectual and recreational life through co-operative work. In short,

these experiments are expected to develop a new outlook in the educational world.

Secondary Education.—The Government of India appointed a Committee on Secondary Education in 1948. The report of this Committee came up for consideration at the 1949 session of the C. A. B. The following conclusions were arrived at :

(1) Admission to the Degree course should be preceded by a course of Primary and Secondary Education for at least 12 years, of which 5 years should be spent at the Junior Basic stage, 3 years at the Senior Basic or Pre-Secondary and 4 years at the Secondary stage.

(2) Secondary schools should be of multilateral type though the unilateral schools are not to be discouraged.

(3) The teaching of the federal language should be started at the end of Junior Basic Stage and should be compulsory throughout the Pre-Secondary stage, but may be optional thereafter; the federal language should become a compulsory subject at the secondary stage when English ceases to be the medium of instruction in the universities.

(4) There shall be one examination at the end of the secondary stage; the universities may, for admission purposes, lay down such conditions as they deem fit.

(5) The pay and conditions of service of teachers should be as recommended by the C. A. B.

Reorganization on the above lines has already started in the country. Some states have converted a number of their high schools into higher secondary schools so as to include the first year of intermediate education leading to a three-year degree course. Vocational subjects have been introduced in the curricula of secondary schools and a few high schools have been converted into vocational institutions. There are several other notable improvements : the teaching

of the Federal Language has been started in Std. I of secondary schools of almost all the states, great importance is attached to the teaching of the mother-tongue, English is no longer the medium of instruction and the pupils are now taught through their own languages, service conditions of teachers of private schools are better and the grants to private schools have been increased. In short, it is felt that the country is on the right track but still the position is not satisfactory.

University Education.—During the last two years, seven new universities were established : East Punjab in 1947; Maharashtra (at Poona) and Roorkee (incorporating Thomason Engineering College) as well as Kashmir universities in 1948; Baroda, Karnatak (at Dharwar) and Gujarat (at Ahmedabad) universities in 1949.

The Indian universities are of various types.[3] While some are purely unitary or affiliating, others combine both the functions of teaching and affiliating. The Delhi University has combined the teaching and federative activities. The Roorkee University is the only university in this country, which has just one faculty, viz , Engineering.

In Nov. '48, the Central Government appointed a University Commission for examining the various problems of university education of the country. The main recommendations of the Commission are discussed in the next section.

Foreign Studies.—In 1945 the Government of India started a scheme of overseas scholarships. The main aim is to produce a sufficient number of highly trained persons, likely to be required for several developmental projects of central and provincial governments. The Government of

India pay the entire cost of training central scholars and meet half the total cost in respect of the trainees of provincial governments. Upto 31 May 1950, as many as 376 scholars on Central and 261 on State scholarships completed their studies and returned home. Of these 473 have been employed.

Central Schemes.—The Central Department have also drawn up a five-year plan, which is complementary to the developmental plans of provincial governments. A start has already been made. The Central Institute of Education, Delhi, has been established and grants are being given to some institutions for music, viz., Marris College, Lucknow, and Kala Kshetra, Adyar. There are proposals for developing the Central Universities, for an institute for physical education, for increased provision for Home Science and Economics, Arts and Crafts. The schemes for social and technical education–Central as well as Provincial–will be discussed in the next chapter.

The Government of India have under consideration a scheme for starting a National Cultural Trust, which will be an organization to foster and develop the art and culture of the country. The National Museum has begun functioning from the 15th Aug. '49 in a part of the Government House, New Delhi. It consists of Art, Anthropology and Archaelogy sections, and the remaining sections, viz., Numismatics and Epigraphy will be added as and when finances and accommodation permit.

The importance of visual education has also been recognized. The Government of India have accordingly reorganized the Central Film Unit in the Ministry of Educa-

tion. During 1947-48, the first year of the plan, 241 (16-mm.) films and some film-strips were purchased besides film equipment consisting of film projectors and other apparatus necessary for a film unit. The films can be borrowed by schools, educational institutions and approved organizations engaged in social and cultural activities. The Central Government are also running at present an establishment in Bombay for the preparation and distribution of educational films. This institution is known as 'Educational Films of India'. The work of shooting and distribution of films and documentaries has already started. Between June and Nov. '49, as many as fifty-two documentaries were distributed.

Language Problem.—The linguistic problem of the Indian Republic has also been settled. Hindi in Devnagri script 'as a medium of expression for all the elements of the composite culture of India–(securing) its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and other languages of India' has been chosen as the official language of the Republic for federal purposes. The States have been given the right to adopt any one or more of the languages in use in the State or Hindi as the language or languages to be used for all or any of the official purposes of that State. The minorities, which have a distinct language, script or culture of their own have been given the right to conserve the same. Thus Hindi in Devnagri script has been recognized as the State Language of the Republic of India.

The Indian University Commission

Introduction.—After considering the recommendations of the C. A. B. and the Inter-University Board of Education,

the Ministry of Education appointed in Nov. '48 a University Commission consisting of eminent educationists, scientists, engineering and medical specialists and three foreign experts as members. Dr. Sarvapalli Radhakrishnan, the Commission's Chairman, submitted the report to the Government on the 25th Aug. '49.

The Commission had wide terms of reference which ranged from an analysis and revaluation of the aims and objects of university education and research in the light of present national and international set-up to detailed investigations into all aspects of university life, teaching and organization. In fact, there was hardly any aspect of university education and research that remained outside the scope of their inquiry.

Recommendations.—After tracing briefly the history of university education in India, the Report laid down the aims and objectives of higher education in India in the context of modern political and social conditions. 'Our educational system', the Report emphasized, 'must find its guiding principle in the aims of the social order for which it prepares, in the nature of the civilization it hopes to build'.[4] Naturally enough the Commission kept in view the conception of future India as a free, secular and democratic State. The chief defects of higher education of this country were then discussed, and the Commission suggested remedies for rectifying them. The main recommendations are given below under different headings.

Teaching Staff.—The Commission suggested that the teachers should be classified into four distinct classes, (professors, readers, lecturers and instructors), that the pro-

portion of junior posts to senior ones should be 2:1 and that care should be taken for the selection of proper teachers.

Standards of Teaching.—It was then pointed out that the standard of admission to the university courses should correspond to the present intermediate examination, that in each province a large number of well-staffed and well-equipped intermediate colleges should be established, that in order to divert students to different vocations after 10 to 12 years of schooling a large number of occupational institutions are also needed, that the university libraries and laboratories should be greatly improved and that text-books should not be prescibed for any courses of study. The need for proper type of lecture-work, carefully planned and supplemented by tutorials, library-work and written excercises, was also stressed.

Courses of Study.—Arts and Sciences–It was suggested that universities and secondary schools should both begin the study of theory and practice of general education, undertake the preparation of syllabus and reading matter and introduce them in intermediate and degree programmes without delay. It was also considered necessary to work out the relation of general and special education for each field.

Post-Graduate Training and Research (Arts and Sciences).—The Commission pointed out that there are ample resources for research in our country and hence research scholars should be encouraged through the institution of a number of Research Fellowships in each university and through the provision of a large number of scholarships and free places for really good students at the M. Sc. and Ph.D. stages by the Ministry of Education. But while the teaching univer-

sities are to develop research training in as many branches of knowledge as they can, the affiliating universities are to develop post-graduate and research departments in subjects in which they can secure services of scholars of high quality. It was also considered necessary to produce uniformity in the regulations for the M. A. and M. Sc. degrees—a pass graduate to study at least two years and an honours graduate for at least one year.

Professional Education.—Regarding agricultural education, the Commission rightly pointed out that it should be recognized as a major national issue, and that the present and future agricultural colleges should be given a rural setting. The need for developing a widespread series of experimental farms and for establishing new Post-University Research Centres was stressed. So far as Commerce is concerned, the Commission suggested that a Commerce student during the course of his studies should be given enough opportunities for practical work in three or four different kinds of firms and the training for Master's Degree must be less bookish and confined to a comparatively small number.

The Commission's recommendations regarding Education show their thorough grasp of the problem : the courses to be remodelled and more time and weightage to be given to school practice, the bulk of the staff of the training colleges to be recruited from people who have first-hand experience of teaching, Master's degree to be offered by persons having experience of some years' teaching, the original work of lecturers and professors to be planned on an All-India basis. Regarding Engineering and Technology, the Commission stressed the need for improving the existing institutions and

of opening more institutions, especially Engineering schools and Higher Technological Institutes. It was also felt that students should secure workshop practice along with academic studies during vacations or otherwise.

Regarding legal education, it was pointed out that law colleges should be reorganized thoroughly through the provision of a three-year degree course in pre-legal and general studies, the last year of the course being devoted to practical work such as apprenticeship in advocates' chambers. So far as Medicine is concerned, it was suggested that the maximum strength of a Medical College should be restricted to 100, that post-graduate training be offered in Public Engineering and Nursing and that facilities for research in indigenous Indian system be provided. The Commission also considered new professions like Business Administration, Public Administration and Industrial Relations.

Religious Education.—On this nettlish subject, the Commission observed that all educational institutions should start work with a few minutes of silent meditation and that lives of great religious teachers, some selections of a Universalist and basic problems of the philosophy of religion should be studied in the first, second and third years, respectively.

Medium of Instruction.—Regarding this controversial subject the Commission advocated the use of the regional language, with the option to use the Federal language, as the medium of instruction either for some subjects or for all subjects. They also suggested that pupils at the Higher Secondary and University stages be made conversant with three languages (mother-tongue, federal language and English), and that the provincial governments be required

to take immediate steps in that direction. The adoption of international and scientific terminology was also considered necessary.

Examinations.—In the chapter on examinations, the Commission first pointed out the admitted defects of our prevailing system of written tests covering the work of two or more years. They, however, did not favour the abolition of external examinations altogether but suggested that in conjunction with objective tests the essay type of examination may be utilized with great advantage and that credit should be given for class-work in courses (one-third of the marks allotted to each subject to be reserved for the work done during the course of instruction). It was also held that in the case of the degree courses extending over three years, portions of the courses which are more or less self-contained can be made the subject of periodical examinations spread over the three-year period.

Constitution and Control.—The Commission have very wisely pointed out that university education should be an item on the Concurrent list. This implies that while the initiative, administrative and final responsibility in many fields of activity rest with the States, the Centre should concern itself with finance, co-ordination of facilities in special subjects, liasion between universities and national research laboratories, adoption of national policies and minimum standards of teaching and efficient management. They further recommended that the Centre should contribute to the extent of 50 per cent of the cost of post-graduate and research-work in the universities in addition to capital grants for buildings and equipments. All these grants are to be

given through the University Grants Commission, (U. G. C.) assisted by a panel of experts, including members of the university staff.

The Report further emphasized that the U. G. C. should be a small but expert body composed of three to five members appointed by the Government, one of them to be the Chairman, and two others to be the Secretaries of the Ministries of Education and Finance. It was also considered necessary to set up a similar body (Grants Allocation Committee) in each province with the purpose of allocating grants to the teaching sections of the university and to the affiliated colleges. The Commission made some useful suggestions for improving the constitution and administration of universities and affiliated colleges.

Finance.—In the chapter on Finance, the Commission pointed out that the State should recognize its responsibility for the financing of higher education and that it should contribute an additional amount of about 10 crores of rupees per year on that head. For encouraging donations for educational purposes, the need for amending the Income-tax Laws was stressed.

Miscellaneous Points.—The Report laid a great emphasis on the need for a physical check-up of university students at stated intervals and a physical training for all such students, but it also pointed out that the Centre should take over the entire administration of the National Cadet Corps. The Report further observed that the universities should establish reasonable standards for hostels, residence and corporate activities and that there should be no curtailment in educational opportunities for women.

So far as new universities are concerned, the Commission stressed that the charter for the creation of future universities should be given only by the Centre on the recommendations of the U. G. C. and that special attention should be paid to the development of higher education in rural areas. It was further remarked that in planning new universities, both urban and rural, effort should be made to get as good a distribution as possible with reference to the total educational needs of the country.

Criticism.—Such are the main recommendations of the Report. The first volume alone is out and consists of 747 formidable pages. It is the first educational report, which has covered the entire field of higher education of the whole country.

In their recommendations, the Commission have tried to adopt the best of Western and Eastern cultures. Not only have the methods of higher education and research which have proved successful in Western countries been accepted, but the supreme need for orientalising the present educational system in the light of our ancient culture and philosophy has also been recognized. At the same time, the Commission have tried to maintain a unity of purpose in their planning and have pointed out that too much attention should not be paid to scientific and vocational education at the cost of the humanities. 'If we wish to bring about a savage upheaval in our society, a *raksasa raj*,' remarked the Commission, 'all that we need do is to give vocational and technical education and starve the spirit.'[6] This is almost a prophetic warning not only to India but to the whole world too.

Reading between the lines of the Report, one shares the Commission's feelings of bitter disappointment at poor quality of instruction, rigid curricula, uninspiring schools, neglect of research-work, an evil examination-system, deterioration in university administration, and the like. What the Report has suggested for improving the system meets with general agreement, but it is not easy to carry them into effect.

Yet the Commission are not led away by sentiments and have put forward cogent arguments for the view that university education should be an item in the Concurrent list. Thus the Commission have very wisely decided against the two extreme and opposite schools of thought which would like to see the university education a wholly provincial subject or wholly a concern of the Central Government. The recommendation for reconstituting the U. G. C. with a full-time paid staff is also noteworthy. The Commission also foresaw the need of starting rural universities in an agricultural country like India, but they were equally cautious about the creation of new universities and suggested sufficient checks for preventing the growth of mushroom universities.

But the Commission's suggestions regarding Religious Education are vague and full of mysticism. The recommendation regarding the medium of instruction is not precise and definite. It should be realized that the country at present requires a very clear-cut decision in this direction and not a halting lead. Sufficient attention has not been paid to the problems of women's education, Oriental Studies and Fine Arts.

The Report is, however, a document of great interest and is full of information. Most of the suggestions are suitable

to the present and future requirements of the country. The Report kept in the forefront the ideals of democracy, justice and liberty, equality and fraternity, as indicated by the Preamble of the Draft Constitution for India. The suggested reforms, if properly worked out, are bound to solve many thorny problems of Indian education and will create a new life in university education in this country.

C. A. B.'s Decision.—The C. A. B. at its last session, held on 22nd and 23rd April'50, accepted most of the recommendations of the Commission with slight modifications, viz., the medium of instruction, service conditions and scales of salaries of teachers, courses of study and post-graduate studies, professional education, objective examinations, establishment of new universities, and the activities and welfare of students. Regarding the standards of teaching, the Board decided that the standards of admission to the degree classes should correspond to that of the present intermediate examination. It was decided that the determination of the pre-degree course should be postponed until after the proposed secondary education commission examine the matter.

On the question of religious education, the Board decided that all educational institutions must provide a few minutes for silent meditation. Besides this, lives of great religious teachers should be taught in the first year and the central problem of philosophy and religion would be considered in the third year. Regarding the constitution and control of universities, the Board generally approved the recommendations of the Commission, subject to the provision in the Constitution wherein university education has been placed on the Union list.

Approving the recommendations of the Commission regarding university finance, the Board's resolution points out that the implementation of all the recommendations of the Commission accepted by the Board would depend upon the finances made available for the purpose. Finally, the Board discussed ways and means to be adopted to popularize Hindi especially in the non-Hindi states.

Education In A New Set-up

A careful glance at the last few pages of this chapter will make it clear that the entire educational structure of this country is being reorganized. Under the changing system, a student will be entitled to get admission to the degree courses only after a successful completion of twelve years of schooling or its equivalent, i. e., after he passes the qualifying test corresponding to the present Intermediate standard. Out of these twelve years schooling, he will spend 5 years in a Junior Basic School, 3 years in a Senior Basic or Pre-secondary School and the last four years in a secondary school. With this objective in view, the existing primary schools with three to seven standards are being converted into Junior or Senior Basic Schools and the first three standards of secondary schools are being separated into pre-secondary schools A number of high schools are also being reorganized into Higher Secondary Schools or Intermediate Colleges, and steps are being taken to institute three-year degree courses. Several technical high schools have also been started, and the programmes of vocational education are in the forefront.

But the planning is not uniform. Every State has chalked out its own programme and is pursuing its own line of

action. There is plenty of zeal but there is a lack of a consistent policy. This is bound to prove fatal to the educational development of the country. What we need most at persent is an All-India educational policy, which should pay attention to the entire educational needs of the country. Of course, the individual states will be permitted to maintain their own individuality so far as their special needs are concerned but their energies should not be frittered away. Unless such a policy is adopted, it will not be possible to check the wastage of money and efforts which is so much noticeable at present. In short, there is an urgent need for directing the newly awakened interest in the cause of education into more fruitful and properly co-ordinated channels.

1 Vide p. 254. 2 Allahabad Educational Conference, Jan. '48. 3. Vide S. N. Mukerji, Education In India-Today And Tomorrow, pp. 85-87. 4 Report, p. 35. 5. Ibid, p. 66.

CHAPTER NINE

SPECIAL EDUCATION

THIS Chapter deals with some special branches of education, viz., Women's Education, Adult (Social) Education, Professional and Vocational Education, Oriental Studies and a few miscellaneous branches.

Women's Education

The history of Women's Education in Modern India can be conveniently divided into four main periods, viz., (1) 1800–54, (2) 1854–1902, (3) 1902–17 and (4) 1917–50.

The First Period (1800–54).—India has a tradition of women's education going back to the earliest times, but somehow or other a notion prevailed that the education of women was forbidden in this country in the beginning of the last century. Many contemporary writings of Christian missionaries were responsible for creating the impression. For example, Ward wrote, 'To the Hindoo female, all education is denied by the positive injunction of the *shastra* and by the general voice of the population. Not a single school for girls, therefore, exists all over the country.'[1] Yet Ward himself in one of his works writes about a female philosopher residing in Banaras.[2] She was known as Hutte-Vidyalunkaru (ornamented with wisdom) and was running

a Tol. She was well–versed in the *Shastras* and used to instruct a large number of pupils. There are several instances of such highly educated ladies. Some of them were so much well–versed in Sanskrit and Vedic learning that even learned pandits were afraid of entering into *shastrartha* (discussion) with them.

In short, most of the foreigners failed to appreciate the true nature of women's education of the period. It is indeed true that a school–system for girls was absent but a domestic system of education was prevalent, mainly because most of the parents did not like to send their daughters openly to schools. In his autobiography Mr. Peary Chanda Mitra wrote, 'I was born in the year 1814. While a pupil of the *pathasala*, at home I found my grandmother, mother and aunts reading Bengalee books. They could write in Bengalee and keep accounts. There were no female schools then.'

Thus there was a good deal of home education amongst rich or educated circles, and ladies of zamindar families were well-educated. The parents either used to teach their daughters themselves or engaged tutors for them. Even girls of some poor families were educated. This can be evident from the fact that nearly all the teachers of contemporary missson girls' schools were Indians. But except domestic instruction, a general system of girls' education was absent. It may, however, be pointed out that the condition of famale education was equally bad even in most European countries during the period. For example, in Victorian England women's education was usually at a low ebb.[1] It was scanty, superficial and incoherent.

The East India Company did not consider it necessary to educate the fair sex, perhaps because lady clerks or officers were not required for administrative purposes. The authorities also hesitated to interfere with special customs of the people. The Charter Act of 1813 did not allot a single pie for girls' education and it was only in 1854 that Government partially recognized women's education as a branch of State system of education. Till then, the State did not render any assistance to women's education as a government.

The modern institutions for girls were started either by missionaries or by private individuals. The first native girls' school was opened at Chinsura by Rev. May in 1818, but had to be discontinued after a short time.[4] Another school was opened at Serampore by Carey a year later. In response to an appeal by the Baptist missionaries, a number of English ladies organized the Calcutta Female Juvenile Society in the same year. The Society appears to have existed till 1834. It established schools in different parts of Calcutta, viz., Nanadan Bagan, Gour Baria, Entalli, Jaunbazar and several other places. In 1823 the Society had ten schools under its control.[5]

For helping this Society, the British and Foreign School Society, London, sent one Miss Cooke (afterwards Mrs. Wilson) to this country in Nov. 1821 But as the Society could not employ her for want of funds, the Church Missionary Society engaged her. Mrs. Wilson began her work very zealously in Calcutta and in the neighbourhood. As many as 8 schools were started in the very first year of her arrival, and fourteen more were added in the next two years. The curriculum of these schools consisted of Reading, Writing, Spelling, Geography and Needle-work.

On the 25th March, 1824, a new society known as the 'Ladies' Society for Native Female Education' with Lady Amherst as patroness was established with the aim of organizing women's education in Calcutta and its vicinity. The corresponding committee of the Church Missionary Society handed over all its girls' schools to the new Society and two assistants were appointed to help Mrs. Wilson. She then concentrated her attention on securing a suitable donation for the erection of a proper building for a central girls' school in Calcutta. She was successful, and on the 18th May 1826 the foundation stone of the Central School was laid on the Eastern corner of Cornwallis Square. A handsome donation of Rs. 20,000 was made by Raja Boidenath of Calcutta. Mrs. Wilson then divided her schools into three large divisions and started a training class in the Central School for training native lady-teachers. She worked under the Society till October 1836, when she retired.

During the period, three main missionary organizations were existing in North India for women's education. Firstly, there were day-schools at Mirzapore, Howrah, Khulna, Banaras, Allahabad and Bareilly. Adam found girls' schools existing at Burdwan, Bankura, Khulna, Krishnagor, Backergunj, Chittagong, Murshidabad, Beerbhoom and in Calcutta at Shibpore, Chitpore, Circular Road (for Mahomedans), Thunthunnya, Creek Row and Mendee Bagan[6] Secondly, there were boarding-houses for orphan and destitute children in some important centres. These establishments were generally superintended by the wives of the missionaries. Finally, the upper classes often used to employ Christian governesses in their families.

Besides North India, the missionaries were active in other parts of the country. In Madras, the Church Missionary Society had opened the first girls' school in 1821. By 1850, seven schools for native girls were established by different missionary societies in different parts of the presidency.[7] In the Bombay Presidency, three different societies did useful work for women's education. In 1824 the American missionaries started the first girls' school in Bombay and established ten more schools within the next decade in the presidency. During 1829-30, the Scottish Churches Society under the guidance of Dr. and Mrs. Wilson opened six schools for girls. The Church Missionary Society established its first school in 1826 and within the next ten years opened separate schools for boys and girls at Thana, Bassein and Nasik. In 1840 five schools for Hindu girls of high classes were started in Poona.

But respectable natives were not ready to send their daughters to missionary schools and private individuals started girls' schools at several places, viz., Utterpara, Jassore, Nebudhia, Sooksagar and Barset in Bengal, and at Poona, Ahmedabad and Bombay in the Bombay presidency. In 1851 Rao Bahadur Maghubhai Karamchand of Ahmedabad created an endowment of Rs. 20,000 for starting two girls' schools in Ahmedabad.[8] In Poona, one Pooley a gardener by caste was running a private school for girls.[9] In Bombay nine girls' schools with a total strength of more than 650 pupils were managed by the Students' Literary & Scientific Society.

The establishment of the Bethune School, Calcutta, in May, 1849, however introduced a new era in the history of women's education in this country. This institution was

started by Mr. Drinkwater Bethune, who spent his entire official earning (about £ 10,000) on the cause of this school. He also succeeded in converting Lord Dalhousie to his views.* On Bethune's death, Lord Dalhousie himself defrayed the expenses of the Bethune School till his departure from this country. It was mainly due to his efforts that the Court of Directors were convinced of the need for educatiing Indian girls. The Bethune School gradually proved to be very popular. It also gave an impetus to the natives of this country to start similar institutions. The people also came forward and sent their daughters openly to schools.

'Second Period (1854–1902).'—Women's education was recognized as a branch of the State system of education for the first time by Wood's Despatch. It pronounced the future policy of Government in regard to girls education and closed an era of non-interference and began one of open encouragement. It directed that women's education should receive frank and cordial support from Government and that grant-in-aid should be given to private girls' schools. But even then it did not declare that Government should assume direct responsibility and run some schools of their own. It is no wonder, therefore, that the devlopment of women's education had been a very slow and difficult process in this counry. It was partly due to the State's attitude and partly due to the indifference and hesitation of the people. So far as the Government are concerned, they waited patiently for the day when public consciousness for the cause of women's education was fully aroused and that was achieved as late as 1920. At the same time, women's education had to face some difficulties which were inherent in the Indian social system itself, viz., the system of purdah and child-marriage, indifference of parents

to their daughters' education, distrust in the Western system of education, financial pressure on the middle classes, lack of women teachers and girls' schools, absence of a suitable curriculum for girls and lack of material considerations which form a contributing factor in boys' education.

In short, owing to a variety of reasons, the progress of women's education had been very slow in India. But it must be borne in mind that every country had to face a similar problem at some stage of its educational development. In spite of the policy advocated by the Despatch of 1854, the Company remained inactive. Thus the Despatch of 1859 remarked, 'It would not appear that...any active measures have been taken by the Department of Education for the establishment of female schools.'[10] Even in those days the Educational Inspector of the Deccan Division observed, 'The prejudices against female education were fast disappearing,' and that 'there will be no more difficulty found in establishing female schools than there is in those for boys.'[11] As early as 1857, a number of girls' schools were established in the districts of Agra, Muttra and Mainpuri in U. P. owing to special efforts of some enthusiastic educational inspectors.[12] Pundit Ishwar Chandra Vidyasagar, working as an Inspector of Schools, established over 40 girls' schools between 1855 and 1858. Thus even in those days, education amongst women could be spread wherever there was an honest effort.

After the Mutiny, the State funds were spent more freely on women's education. This resulted in an expansion of education amongst girls and especially amongst Europeanised communities, viz., the Brahmo Samaj in Bengal and the Parsis in Bombay. In 1871 there were 134 secondary schools

and 1,760 primary schools for girls in the whole country. College classes were started in the Bethune School in 1878, but it was affiliated to the Calcutta University three years later. The Sarah Tucker College, Palamcottah, was started as a school in 1864 and was raised to the status of a college in 1876. The Maharashtra Female Education Society, Poona, was formed in 1884. Within a period of six years of its inception, the Society organized two educational institutions under its control, viz., a high school with a primary department and a training school with a practising school. The first Hindu Widows' Home was established in Calcutta in 1877 by Mr. Sashipado Banerji. In this institution, girl-widows were trained as teachers and were taught domestic science and cottage industries.

The Hunter Commission assigned a very important place to women's education. A series of measures were suggested for its extension and improvement. Government, no doubt, implemented some of the recommendations. Posts of inspectresses of schools were created and some training schools for lady-teachers were established.

So far as higher education is concerned, it will be very interesting to study the attitude of the universities of 1857 to women's education. These universities considered that university examinations were framed for the male sex alone and not in the least for the fair sex. In 1857 the universities were faced with a very awkward situation when Mr. S. Kharsejee, Postmaster, Belgaum, approached the Syndicate of the Bombay University for permission for his daughter to appear at the Matriculation examination. The application was rejected because in examination regulations of the

university the terms '*he, him, his*' were used with reference to a candidate. The applicant was informed accordingly and the Syndicate held that 'in the Act of incorporation, they have no power to admit any female to a University Examination.' The matter was then referred to the Calcutta University and the Syndicate of that university went a step further. It resolved, 'That in the opinion of the Syndicate the question of the admission of females to the university is an abstract question No female has applied, or is expected to apply.'[13]

But hardly a few months later the Calcutta University was faced with the same situation, when Miss Chandramukhi Basu, a Christian girl of Dehradun, sought permission to appear at the Matriculation examination. The poor girl's application was rejected, but she was allowed to go through the same examination papers as were set for boys. In the Madras Presidency, an examination known as Higher Examination was organized in 1881.

It was only in 1877 that the Calcutta University threw the Matriculation examination open to girls and restrictions for appearing in other university examinations were removed a year latter. In 1883 the Bombay University also removed the obstacles in the way of women candidates for admission to various university examinations. The Syndicate resolved, 'In the following regulations the pronouns 'he' and its derivatives are used to denote either sex, the masculine and feminine.' In Madras, the Higher Examination for Women was abolished in 1892. Chandramukhi Basu and Kadambini Basu were the first two Indian lady graduates (C. U., 1883).

But in spite of all these developments, the position was not very happy. In 1901–02 there were 12 colleges, 467 secondary schools and 5,628 primary schools for girls and the total number of girls studying in schools and colleges was 444,470 only. The percentage of girls in public institutions was 1.6 in 1886–87, 2.1 in 1896–97 and 2.2 in 1901–02. Thus there was a slight increase in the number of girls under instruction and the active opposition to girls' education which was so prominent in the early stage was being perceptibly transferred to passive apathy.

Third Period (1902–17).—But very soon, the feeling of passive apathy was changed into active sympathy owing to sentimental and material causes. Parents were gradually realizing that the education of their daughters was as much a part of their duty as the education of their sons and the demand for educated wives also developed. The Education Department also took some active steps and devised new plans for spreading women's education, viz , separate schools for girls were started, arrangements for conveyance for taking girls to schools were made, inspectresses were appointed, liberal prizes were offered to girls and fees were remitted at times, many schools run by local bodies were transferred to Government, favourable grants were given to private girls' schools, teachers of boys' schools were rewarded for every girl whose attendance could be secured, steps were taken to attract ladies to the teaching profession and provincial committees with a fair proportion of lady–members were set up for discussing the problems of girls' education.

These steps gave a great encouragement to women's education. In 1904 Mrs. Annie Besant established the Central

Hindu Girls' School at Banaras with the object of imparting Western education to girls quite separately from boys in a modernised school of Hinduism. In 1916 the first medical college (Lady Hardinge College, Delhi,) was established in the country. In 1917 there were 12 Arts colleges and 4 professional colleges and 166 secondary schools for girls. The enrolment also showed an increase, but the majority of girls, however, did not continue their studies for a long period in schools.

There was also a distinct feeling of dissatisfaction with the curricula of schools and colleges, which were designed for boys and did not pay the slightest attention to the requirements of Indian girls. This drawback led Prof. D. G. Karve to establish the Women's University in Poona (1916) with the specific aims of providing an educational system, suited to the special needs of Indian womenhood.

Fourth Period (1917–50). The greatest advance in Indian education during recent years has been in respect of the education of girls. Many old prejudices, which hampered the progress of women's education in the past, are fast disappearing. The claims of the education of girls is now being recognized in all quarters. The Sharda Act, which has made the child-marriage illegal, is now making it possible for many girls to enjoy girlhood, otherwise they used to pass from childhood to marriage all of a sudden. But the greatest impetus to the cause of women's education came from the National Movement, when Mahatma Gandhi appealed to Indian mothers. Their spirit of nationalism was fully aroused. Thousands of ladies came out of the purdah. Conferences and public meetings of Indian women are now quite com-

mon. Thus there has been a great awakening in the Indian womanhood. As the Rani Saheb of Sangli expressed in the First All-India Women's Conference at Poona (1927), 'There was a time when the education of girls had not only no supporters, but open enemies in India. Female education has by now gone through all stages–total apathy and indifference, ridicule, criticism and acceptance.'[14]

Thus the education of girls has been fully recognized as essential to national development. During the period, the number of girls under instruction and girls' institutions has increased nearly by three times. In 1945-46 there were 64 Arts and Science colleges, 19 professional colleges, 1,455 secondary schools and 21,567 primary schools for girls (Br. India). The total enrolment was 40,20,448. But the existing schools and colleges cannot cope with the demand. Many girls, whose parents are not against co-education, are reading in boys' institutions. It is also surprising to note that during recent years the progress of education of girls has been faster than that of boys. But the disparity between the education of boys and girls still continues. There is a greater wastage of education amongst girls and the number of girls under instruction is only one-third of the total number of boys in schools and colleges.

Education amongst women has also progressed qualitatively. Girls now stay longer in schools and colleges and thus benefit more from schooling. This can be realized from the number of successful girls in recognized higher examinations. The number of girl matriculates increased from 615 in 1917 to 17,542 in 1946, and that of graduates from 56 to 2,412 during the same period. This clearly shows

that the enrolment in colleges and upper standards of high schools has increased considerably during recent years.

The curricula for girls have also been broadened. It has now been fully realized that the curricula for boys and girls should not be identical, and so subjects like Domestic or Home Science, Music and Fine Arts have been provided in school and college curricula by several universities. A number of colleges for Home Science have also been established quite recently, the most prominent being the Lady Irwin College, Delhi, (1931). The Baroda University has recently organized a Faculty of Home Science. It is also gratifying to note that girls on an average fare better than boys in university examinations. The Lindsay Commission has remarked, 'Women's colleges are generally more satisfactory than men's colleges. They are better staffed, enrolment is within manageable limits and there is better individual attention.'[15]

Thus during the last thirty years the education of women in India has passed from apathetic indifference to eager activity. Educated ladies are fully conscious of their responsibilities as citizens. According to the 1941 Census Report, the progress of women's education is remarkable in some areas and in certain communities. In Cochin and Travancore, 34 per cent of women are literate; in Baroda and Coorg, there is one literate female in every three literate males. Among the Parsis, more than 75 per cent of women are literate. A number of Indian ladies have made a great impression not only in India but even in Western countries.

But the results of women's education under existing conditions have not been entirely satisfactory. As many as

171 million females are illiterate today in this country. It is also felt that women's present education is entirely irrelevant to the life they have to lead and that co-education at the high school stage is not desirable. In co-educational institutions, the amenities are for men, and women are little more than tolerated. It is also unfortunate that courses in Home Science and Economics have failed to attract students. There are too few women teachers and the examinations are a severe nervous strain to women. In short, there is an urgent need for a very careful planning in women's education in this country. The education of girls will have to be so designed, as will enable them to enjoy normal lives in 'a normal society, both as citizens and as women.'[16]

Adult (Social) Education

Introduction.—The most urgent national need of our country at present is the education of adults, because as many as 75 per cent of adults in India are illiterate today. With such a colossal percentage of illiteracy, it is really impossible to achieve anything by way of progress—social economic or political.

Adult Education (1920–47).—It is really surprising to find that in spite of such pressing needs of the country, adult education in India is of recent origin. Prior to 1920 this important problem of education did not attract the attention of the Government. It was only in 1921 that the Montford Reforms entrusted Education to Indian ministers that the provincial governments launched their programmes of adult education. In 1921 the Punjab inaugurated its programme of collective teaching of adults. During 1939–40, there was a great expansion of the movement, and the

slogan 'Each one, teach one' was advocated. Assam planned a comprehensive ring of post-literary circle in 1941 and during the next five years as many as 200,000 persons were made literate. In Bengal, adult education was made a part of rural reconstruction scheme. In Bihar, the mass literacy movement was inaugurated in 1938. Active work was continued on an intensive scale in selected areas. The movement was largely voluntary in character, and was supported by public associations like All-India Spinners Association, All-India Village Industries Association, Harijan Sewak Sangh, etc. During 1946-47, the total number of voluntary workers was 7,981. The Government of Bombay appointed a Provincial Board of Adult Education in 1937 and started giving grants to adult education classes maintained by private bodies or individuals. In 1945 a scheme of starting adult education classes in some selected compact areas of certain districts was started. It was intended that each one would make about 1,000 adults literate during a year at the annual cost of Rs. 9,400. The C. P. Government sanctioned an annual sum of Rs. 2000 for the establishment of 50 adult schools. In Sind, the Government collected and spent Rs 1,49,017 on literary campaign. In 1930 U. P. created a new department for adult education. During the next eight years, as many as 400 adult schools for men and 62 for women and 1,319 libraries were established.

Advanced states like Baroda, Hyderabad, Mysore and Travancore did not lag behind and they also launched their own schemes. Some private organizations like the Y. M. C. A. and the Servants of India Society also started their work. In Bombay, an impetus to the cause of adult education was

given by several private bodies, viz., Bombay Literary Association, Bombay Adult Education Association, Sakhsharta Prasaraka Mandal and so on. The Bombay Adult Education Association organized Extension Courses, Pre-literacy and Post-literacy classes for mill-hands, free popular science courses and free reading–rooms. A number of missionary societies also did good work. In 1937 a central organization known as the Indian Adult Education Association was established in Delhi. It has removed a long–felt need, since provincial organizations from different parts of India are affiliated to it.

The C. A. B. appointed several committees from time to time for discussing the various problems of adult education, and ultimately the Sargent Report suggested a scheme, proposing to liquidate the entire adult illiterecy of the whole country in 22 years. The total expenses estimated to be is Rs. 59,71,09,500. This was the target fixed by the British Government.

Social Education (1947–50).—Adult education is now known as Social Education. With the attainment of independence, the entire outlook has changed. It has now been realized that the education of adults should not be confined to imparting literacy alone, but should give them training in citizenship as well. This social education is entirely necessary for the vast illiterate adult population of this country, so that the adults may learn to excercise their franchise properly in a free and democratic country.

At the annual meeting of the C. A. B. in January, 1949, a twelve–point programme of social education was approved. The details of the plan are as follows :

(1) The village-school will be a centre of instruction, welfare-work, sports and recreation for the entire village.

(2) Separate times will be allotted to children, adolescents and grown-ups.

(3) Certain days in the week will be reserved exclusively for children and women.

(4) A number of motor vans fitted with projectors and loud speakers are being secured to visit village-schools. Films and magic lanterns will be shown and records of talks played. It is proposed that each school will be visited at least once a week.

(5) Schools will be provided with radio-sets and arrangements will be made for broadcasting special programmes for school children, adolescents and grown-up people in the light of the scheme of social education sketched above.

(6) Popular dramas will be organized in the schools and from time to time prizes will be given for the best plays produced.

(7) There will be provision for teaching national and community songs.

(8) Arrangements will be made for giving simple instruction in some craft or industry suited to the locality.

(9) Lectures will be arranged in co-operation with the Ministries of Health, Agriculture and Labour to instruct villagers in simple laws of social hygiene, methods of agriculture, cottage industries, etc.

(10) In co-operation with the Ministry of Information and Broadcasting, suitable films and slides will be shown from time to time. Arrangements will be made for visits of public men to speak to the villagers on problems of national importance.

(11) Group-games and competitions will be held between different schools and villagers.

(12) Periodic exhibitions, fairs and excursions will be organized.

Thus this scheme provides general and literary educa-

tion side by side, so that every Indian may be able to fulfil his role of citizenship in the New Order. In a conference of Provincial Ministers of Education held in Feb. '49, the Ministry of Education discussed a general programme of work for the next three years, the target being at least 50 per cent literacy in the age-group of 12-50 within the next three years. All possible resources of the country in men and money will be mobilized to attain this objective. Full-time and part-time workers and volunteers will be utilized to implement the programme. Owners of mills and factories will be asked to give the requisite education to their labourers and their families. The Government will also make it compulsory for their employees to attain literacy within the prescribed period. The Government of India earmarked a sum of Rs. 1 crore in the budget of 1949–50 in order to help the provinces in giving effect to the proposals. The provinces will, however, have to contribute an amount equal to the Central subvention.

According to the above plan, all the provincial governments submitted their first three-years' scheme of their five-year programme on social education. They have spread their contribution over three years in any manner they liked. A net-work of Social Education Camps and Centres has been organized. The Government of Madhya Pradesh carried out social education work at 4,398 centres scattered all over the State. In all 8,284 classes (7,134 for men and 1,150 for women) were conducted for the purpose. As many as 1,21,045 adults appeared at the Adult Education Certificate Examination. Arrangements for follow-up work is being made by voluntary organizations and Local Commit-

tees and Congress Sewa Dals. The Madras Government have started more than 500 adult education centres, which have been attached to professional and arts colleges, secondary schools, training schools and higher elementary schools. As many as 708 centres have been organized by the Orissa Government and 200 centres are run by voluntary effort. In the city of Bombay, the Adult Education Committee at present maintains 500 adult literacy classes and 360 post-literacy classes. The Committee hopes to educate 6,55,000 illiterates during the next ten years. But, on the whole, the results are very disappointing There are enormous difficulties—dearth of trained workers and volunteers, lack of funds, paucity of suitable literature, and above all the unwillingness on the part of the illiterate adult to attend such courses and camps.

Yet the problem of educating illiterate adults of this vast subcontinent is very urgent. Out of a total population of 350 millions, only 12 per cent are literate today. This means about 150 million males and 171 females are illiterate. Just imagine the colossal task of educating this vast bulk of the Indian population today !

PROFESSIONAL AND VOCATIONAL EDUCATION

The development of professional and vocational education can be conveniently divided into three main periods : (1) From 1800 to 1857, i. e., under the East India Company; (2) From 1857 to 1902, i. e., from the incorporation of the Indian universities till the Simla Conference convened by Lord Curzon; (3) From 1902 to 1950. In the following few pages, the development of the following important branches is discussed : Agriculture, Engineering, Industry and Tech-

nology, Commercial Teaching, Medicine, Law, Arts, Forestry and Veterinary Science.

First Period (1800–57).—During the early period, some sporadic attempts were made to spread vocational education. It was organized to satisfy administrative needs of the Company, which needed trained persons like engineers, doctors, artisans, judges, etc. for State jobs.

Medicine.—In 1822 the Company started the Calcutta Native Medical Institution for training Indian assistants to European medical officers. It is interesting to note that an organization known as 'The Calcutta Medical and Physical Society' was instituted in Calcutta as early as 1823.[17] The Society published a medical journal for a number of years. In 1826 medical classes were attached to the Calcutta Sanskrit College and Madrassah. The training was, however, of an orthodox type. Human anatomy was learnt by models of wax or wood or was never learnt at all. These classes were closed in 1835 and a medical college was started in Calcutta in the very same year with the object of teaching medical science on European lines and through the medium of English. The initial fear that Hindu prejudices about dissection might come in the way of its success disappeared within a couple of months of the institution of the courses, when Madhusudan Gupta, a student of the College, made the first attempt to dissect a dead body.* As early as 1844, four students of the institution were sent abroad for advanced training. With the establishment of the Calcutta University, the former Diploma Examination was abolished and an examination leading to a university degree was instituted.

A Native Medical School was started in Bombay by

Elphinstone in 1826 but was abolished in 1832, as it did not prove to be a success. A medical class was opened in the Poona College in 1836, and the Grant Medical College, Bombay, was established in 1845. The Bombay college was recognized by the Royal College of Surgeons, England, in 1855 and was finally affiliated to the Bombay University on its incorporation. A medical school for training apprentices was started in Madras in 1835 and a collegiate branch was added to it in 1843. This branch was also recognized by the Royal College of Surgeons, England, in 1855 and was ultimately affiliated to the Madras University on its incorporation.

Law.—Law was first taught in Calcutta Sanskrit College and the Madrassah. In 1832 there was a Committee of Examination for Law Officers in Calcutta. In 1842 a professor of law was appointed in the Hindu College for some period. This Law Class was organized on a permanent footing in the same institution twelve years later. On the establishment of the Calcutta University in 1857, the degrees of Licentiate and B. L. were instituted. In Bombay, Sir Erskine Perry's attempt to establish a Law Class did not succeed; but in 1855 a professorship for Jurisprudence was created and two other posts were sanctioned. The Bombay Law College became a permanent institution on the establishment of the Bombay University. In Madras, regular Law Classes were started only when the Madras University was incorporated.

Engineering.—A Chair of Engineering was sanctioned for the Hindu College in the beginning of the last century, but the post remained vacant for want of a suitable hand. As

early as 1824, an Engineering Class was organized in Bombay. A class for training engineers was started in the Elphinstone Institution in 1844, but it was closed three years later for want of suitable candidates. Lord Dalhousie tried his best to start engineering classes in Calcutta as well as in Bombay. Nothing happened in Bombay, but an Engineering College was opened in the Writers' Building, Calcutta, (1856). In 1857 it was affiliated to the Calcutta University and was named Bengal Engineering College. In 1854 an engineering class and a mechanical school were started in Poona for training subordinate officers of the Public Works Department. In Madras, a Survey School existed as early as 1793 It was attached to the local Gun Carriage Factory in 1840 and was affiliated to the Madras University in 1858. This institution is the present Guindy College of Engineering. In the N. W. Provinces, a small engineering class was in existence at Saharanpur in 1845. After the conclusion of the First Sikh War, large workshops were established at Roorkee for constructing the Upper Ganges Canal. As trained engineers were required for the purpose, an engineering college was started at Roorkee (1847). The institution was designated as the Thomason Engineering College (1854).

Arts.—In 1850 one Dr. Hunter a Surgeon in Black Town (now George Town), Madras, opened a school for 'humanising culture and fine arts.' A year later, he started another school for teaching handicrafts. Both the institutions were amalgamated in 1850 under one name 'The School of Arts' (the present Madras School of Arts) and were handed over to Government. In Bombay, Sir J. J. Tata donated a sum of Rs. 1,00,000 in 1853 for starting a school for the promotion

of arts and thus the present Sir J. J. School of Arts was established (1856).

Teaching.—The East India Company did not pay the slightest attention to the training of teachers. But the Portuguese missionaries used to run a few seminaries for training candidates for the priesthood and the Danish missionaries had established a training school for teachers. Some clever teachers like Dr. Andrew Bell had introduced the Monitorial System in their schools. The system was not new to this country, as it had been in vogue from time immemorial. A Normal School was established by Carey in Serampore for training teachers. In their educational minutes, both Munro and Elphinstone had stressed the importance of training teachers.

The credit of organizing the training of teachers systematically goes to Bombay Presidency, as the Bombay Native Education Society trained a batch of 24 selected organizers and trained numerous primary teachers on the Lancastrian System.[18] The Bombay Government also attached Normal Classes to the Elphinstine Institution, Poona Sanskrit College and Surat English School.[19] It should also be noted that the training in these institutions included a good deal of general education in Western knowledge. In Madras, a Normal School was set up in 1826.

In Bengal, the training of teachers was neglected. The Calcutta School Society, however, trained a number of teachers in the Lancastrian System and a training class for lady-teachers was organized by the Calcutta Ladies' Society in the Central School for Girls. It is really regrettable that the Committee of Public Instruction turned down Adam's plan

for training teachers.[1,9] It was only in 1847 that a Normal School was established in Calcutta and three more were added in the province within the next decade. In the N. W. Provinces, normal schools were started at Agra, Meerut and Banaras in 1852, 1856 and 1857 respectively. It should also be realized that the training of teachers during this period was exclusively confined to the teachers of primary schools only.

Second Period (1857–1902).—The Wood's Despatch, perhaps influenced by the creation of the Department of Arts & Science in England in 1853, stressed the importance of professional and vocational education. But Government continued their *lassiez faire* policy of the previous period and established only such institutions as were needed for satisfying the needs of public administration.* Some changes were, however, noticeable. Firstly, the progress was faster. Secondly, the teaching of some new subjects was introduced. Thirdly, some private institutions were established. Finally, a better systematisation was introduced as a result of incorporation of Indian universities in 1857. They established Faculties of Law, Medicine and Civil Engineering, drew syllabi of studies, organized examinations and instituted degrees and diplomas in those subjects.

Engineering & Industry.—During the period, the demand for qualified engineers increased, as they were required for various branches of the P. W. D., municipalities and local boards, railways and steam-lines, jute and cotton mills, coal mines and industrial firms. In 1865 the Bengal Engineering College was amalgamated with the Presidency College. Later, in 1880, it was detached from the Presidency

College and shifted to its present quarters at Sibpur. In 1866 the Poona Engineering College was developed out of the Engineering Class and was affiliated to the Bombay University. The three colleges of Poona, Guindy and Sibpur had licentiate courses in civil engineering till 1880, when they organized degree classes in that branch alone and started apprenticeship classes in mechanical and electrical engineering. In 1887 the Victoria Jubilee Technical Institute was started at Bombay. It had as its objective the training of licentiates in electrical, mechanical and textile engineering. In 1901–02 there were four engineering colleges and 18 engineering and survey schools, but not a single institution for technology existed in the whole country.

There were not many industrial schools, and hardly three or four such institutions existed during the previous period. The East India Company totally neglected this important branch of education, though the attention of the authorities was drawn repeatedly by persons like Grant, Moira and Adam. The missionaries, however, started a number of such schools, but most of these institutions were mere craft schools and aimed at teaching some ordinary crafts like smithy or carpentry. In 1901–02 there were 80 technical or industrial schools with a total strength of 4,894 pupils.

In the meanwhile, the Famine Commission of 1877–78 drew the attention of the State to the urgent need for developing Indian industries and organizing a proper system of technical and industrial training. Similar instructions were issued by the Central Government again in 1886 and 1888. The people were also getting restless, and a feeling of great

dissatisfaction was gradually arising in the country. It was found that, while old industries of the country were wiped out, the Government did nothing to start new ones. In the meanwhile, several foreign countries could build up numerous industries within a very short period. There was a popular demand that the State should develop Indian industries and technical education.[30] At its third session in 1885, the Indian National Congress passed a resolution urging on Government to pay more attention to technical education. Again in the next session, the Congress stressed the appointment of a commission to inquire into the condition of Indian industries as a preliminary to the introduction of a general system of technical education. Till 1898, it reiterated its request in nearly all the successive sessions. In fact, the decade 1887–98 was a period of great agitation, but practical results were nil. The agitation, however, aroused the sentiment of 'economic nationalism' to the fullest extent in the country and laid the foundation for later developments.

Law.—The Despatch of 1854 made a special reference to legal education and the universities were empowered to institute degrees in Law. But the control of legal education was vested jointly in the hands of the university for examination purposes, the Education Department for administration and the High Court for prescribing conditions on which a person could enter the legal profession. Besides the university, the High Court used to hold its examinations, and some provincial governments also conducted pleadership or Mukhtiyarship examinations. Instruction in law was given either in independent law colleges or in law classes attached

to some arts or science colleges and even to high schools at times.

Medicine & Veterinary Science.—Besides the three medical colleges established during the previous period, one more medical college was started at Lahore (1860). There were 24 medical schools in 1901–02. The need for teaching Veterinary Science also drew the attention of the Government, and veterinary colleges were established at Lahore (1882), Bombay (1886) and Calcutta (1893). The Lahore Veterinary College used to impart instruction through the mother-tongue. A veterinary school was also started at Ajmer, but was closed and combined with the Lahore College.

Arts.—Four schools of arts existed during the period. The Bombay and Madras schools were established during the previous period; the Mayo School of Arts, Lahore, was started in 1875 and the Calcutta School was re-organized in 1896. In 1893 the Secretary of State suggested the conversion of arts schools into technical schools but Lord Elgin did not agree to the proposal. He held that the maintenance of arts schools was entirely necessary for restoring and preserving Indian arts and cultural products.

Teaching.—Stanley's Despatch observed, 'The institution of training schools does not seem to have been carried out to the extent contemplated by the Court of Directors.'[21] As a result of this remark, the training of primary teachers received increased attention and a number of training schools for primary teachers were started. In 1881–82 there were 106 normal schools with 3,886 pupil-teachers and the annual expenditure was four lakhs of rupees. The Hunter Commission also stressed the training of teachers. In 1901–02

there were 133 normal schools for men with 4,410 scholars and 46 schools for women-teachers with 1,292 students.

So far as the training of secondary teachers is concerned, there were only two training institutions during the early period, viz., Government Normal School, Madras, (1856) and Lahore Training School (1881). But these institutions had no practising schools of their own and admitted graduates as well as undergraduates in the same class. The training of secondary teachers progressed only after the publication of the Hunter Commission's Report. In 1886 the Madras Normal School was raised to the status of a college and was affiliated to the Madras University. It was removed to Saidapet in 1888. The Lahore College was also shifted to its present site in 1887. A secondary department was opened in Nagpur Training School in 1889, but the Department was transferred to Jubbulpore in 1902 and a model school was attached to it very shortly. A training college was established at Rajahmundry in 1894, and a small training class was started at Kurseong in 1899. A training college was also opened at Lucknow, but was transferred to Allahabad. Thus there were 6 training colleges in 1901-02, but the Madras University alone granted a degree (L. T.) in Education. Besides these institutions, there were 50 training schools for secondary teachers. For want of sufficient training institutions, some provinces also organized a Teachers' Certificate Examination for those teachers who were not able to undergo full-time training.

Agriculture.—During the previous period, not a single agricultural institution existed in the country, though the need for imparting scientific agricultural education was

stressed by Grant in his Treatise and by Adam in his Third Report. In 1820 an Agricultural & Horticultural Society was started in Calcutta.[22] An agricultural farm was established in Madras in 1854 and a school for agriculture was added to it in 1886. An agricultural branch was added to the Poona Engineering College in 1879. In fact, agricultural education received a good deal of attention during the period. The Famine Commission of 1880 and the Agricultural Conference of 1888 advised Government to direct their attention to agricultural education in rural schools. In 1889 Dr. J. A. Voelcker of the British Royal Agricultural Society was sent by the Society to this country to advise the Government of India on questions connected with agriculture.

Two conferences were held in 1890 and 1893 for discussing Dr. Voelcker's proposals. It was agreed that elementary principles of agriculture should be included as a principal subject in the curriculum of village schools, that necessary text-books should be written and that proper teachers should be trained. The Central Government examined these recommendations and reviewed the problems in their Resolution, dated the 20th March, 1897. The Government held:

"(1) that agricultural degrees, diplomas, or certificates should be placed upon the same footing as corresponding arts or science degrees, etc.,...

(2) that there should not be more than four institutions having a high class diploma,...

(3) that the diploma should eventually be compulsory in the case of certain appointments,...

(4) that a special school course leading up to the agricultural diploma, degree, or certificate is required;

(5) that the practice of allowing schoolmasters, either

before or after appointment, to pass through a course for a few months on a Government farm is one which deserves consideration.'[2 3]

As a result of these recommendations, agricultural education received increased attention. The Madras School was raised to the status of a college in 1885 and the Poona Agricultural Branch was developed. Agricultural schools were opened at Coimbatore (1876), Nagpur (1890) and Cawnpore (1892). An Agricultural Branch was added to the Sibpur Engineering College in 1899. Agricultural classes were also added to some high schools as well as to a few normal or training schools. But the Bombay University alone recognized Agriculture as a subject (a diploma from 1892 to 1899, and then a degree) for examination.

Commerce.—Commercial education of an advanced type was more or less absent. Except for the Punjab School Final Examination, Commerce was not included as a subject for any recognized examination. But a number of schools for training stenographers sprang up. These schools, besides teaching short-hand and typing, used to give elementary instruction in book-keeping, correspondence and commercial geography. The Byramjee Jijibhai Parsi Institution, Bombay, used to train candidates for the Senior Certificate Course of the London Chamber of Commerce. In 1901-02 there were only 15 schools for commerce with a total strength of 1,223 pupils.

Forestry.—In 1901-02 there were only two schools for forestry in India, viz., Forest School, Dehradun, (1878) and the Forestry Branch of Poona Engineering College. Both these institutions were started for training candidates for subordinate forest service.

Third Period (1902–50).—During the period, professional and vocational education expanded considerably. There were several causes: the state machinery worked faster, the demand for education increased in the country, several private donations for the cause of technical education flowed in, and Indian enterprise which was more or less absent in the industrial field in the last century entered the arena. Natuarlly, a number of new institutions, government as well as private, had to be established. Some universities also organized their own institutions and instituted degree and diploma examinations in several subjects. A system of overseas scholar has also been initiated, and Indian students at present are showing a keen interest in receiving vocational training. In short, it has been fully realized that technical training is highly essential for industrialising the country.

Engineering, Technological And Industrial Training.—Since the beginning of the present century, this branch of education has received a new shape and is being reorganized more scientifically. During the last century, it was lacking in definiteness both in method and object. There was also a lack of clear differentiation between general and technical studies. The institutions were also not organized upon any sustained policy and did not pay sufficient attention to actual requirements of the country.

In the field of engineering, there has been a considerable expansion. In Bengal, the National Council of Education started the College of Engineering and Technology at Jadavpur.[24] It started granting diplomas in mechanical and engineering course in 1908, and in chemical engineering in

1921. But the credit of starting degree classes in mechanical and electrical engineering and in metallurgy for the first time belongs to the University of Banaras (1917). These courses were gradually introduced in the engineering colleges of Guindy, Poona and Sibpur. A number of engineering colleges have also been established during the last five years, and there are at present 23 engineering colleges in the whole country.

Technological training, it may be recalled, was absent during the last century. The Simla Conference stressed the need for instituting a number of State technological scholarships for Indian students for advanced studies in higher branches of technical education in the United Kingdom. The Government initiated a scheme of State scholarship (ten annually) for the purpose. Between 1905 and 1917, as many as 113 scholars were sent to the United Kingdom for this purpose. But very soon a feeling developed that the scholarships were not yielding their full value. As a result of this agitation, the Secretary of State appointed a small committee (Morrison Committee) in 1917. The main results were: (1) The maximum number of scholarships at any one time in Europe was raised to thirty. (2) The period of each scholarship was fixed at not less than two or more than five years. (3) Power of selection of candidates was given to provincial governments. (4) In the selection of subjects, preference was, to be given to industries like textiles, mining, pottery, tanning, and manufacture of matches, glass, sugar, pencil and paper.

But the Indian opinion was not satisfied with a simple scheme of scholarships. There was a popular demand that the State should concentrate its attention on the

development of Indian industries and that the annual award of merely ten scholarships was quite inadequate for the purpose. In 1904 an organization known as the 'Association for the Advancement of Scientific & Industrial Educations of Indians' was established in Calcutta. It received pecuniary help from leading men in Bengal and even from a number of Europeans. One of its primary objects was to raise funds for sending qualified scholars to Europe, America, Japan and other foreign countries for advanced studies in arts and industries. It sent abroad 16 students in 1905, 40 in 1906 and 96 in 1908. The main subjects, selected for the purpose, were electrical and mechanical engineering, pharmacy, applied chemistry, leather-tanning, agriculture, sericulture, horticulture, ceramics, cotton-weaving, hosiery, dentistry, enamelling, manufacture of soap, button, tobacco, rubber and printing-ink, making of matches, pencil, watch and rubber.[25] The list shows the names of industries which Indian opinion considered capable of local development. It is reported that in 1916–17 out of 156 scholars sent abroad by the Society 140 were employed in India on their return.

The Indian opinion also grew critical about the state policy of selecting some particular industries and of deputing scholars to the United Kingdom alone for training. The need for a wider selection of subjects and training the candidates in countries in addition to the United Kingdom was stressed. There was also a particular feeling that English firms were unwilling to train Indians in technical industries.[26] Hence it was suggested that Government should develop industries in India and provide enough facilities within the country for giving the necessary training.

The whole problem was referred to the Lytton Committee on Indian students in England (1921–22). The main observations of the Committee are: (1) That employers in England are unwilling to take Indian students because of the existing trade depression. (2) That in certain industries like textiles, chemicals and other allied trades, the employers want to guard their trade secrets. (3) That Indian students with natural aptitude should alone seek admission, and that attention should be concentrated on such industries as are in demand in the country. The Commission further clearly pointed out that the real solution of the problem was the development of different branches of technological industries within the country as early as possible.

In fact, the Indian opinion had already advocated the expansion of technological institutions in the country. It was with that idea that the Indian Institute of Science, Bangalore, was established in 1911 for post-graduate teaching and research in pure and applied chemistry, biochemistry and electrical technology. The Institute owes its existence to the princely donation of Mr. J. N. Tata and his family. After 1921, the Government and private bodies established a number of advanced types of technological institutions in the country. The total number of such institutions is 15 at present. They are of different types. Some are parts of universities, e. g., departments of applied physics and chemistry at the Calcutta, Bombay, Andhra and Banaras universities. Some are polytechnics of different standards, and a few are monotechnics devoted to one subject only like sugar, textiles and leather.

During the period, there has been a considerable expan-

sion of technical and industrial schools as well. The Simla Conference of 1901 desired a wider extension of local or craft schools, and the Resolution of 1904 proposed the establishment of whole-time schools at industrial centres for persons with certain amount of general education and half-time industrial schools for artisans and workmen. Hence numerous surveys were made, conferences were held, and a number of technical and craft schools were established. These institutions are of two types: (1) Senior Technical schools for training supervisors and (2) Schools for operators, i. e., skilled and semi-skilled workmen. Some of the important institutes of the first type are: Kalabhavan of Baroda, R. C. Technical Institute of Ahmedabad, Jamshedpur Technical Institute, Government Textile Institute of Madras, Calcutta Technical School and host of others.

The schools for operators are of two types: (1) Indusrial or trade schools, which train craftsmen for minor or cottage industries like weaving, carving, tanning, leather-work, metal-work, smithy, pottery, etc. and (2) Junior Technical institutes, which train workmen for organized industries. There are some industrial schools for girls, which provide training in tailoring, embroidery, knitting and fancy-work. During 1945-46, the total number of schools for engineering and technology was 654 with an enrolment of 35,619.

During the period, Government of India had also to seek expert advice on technical and industrial education from time to time. In 1911-12 Lieut. Colonel Atkins (Principal, Thomason College, Roorkee,) and Mr. T. S. Dawson were appointed to make an inquiry as to the means of bringing industrial schools into closer touch with life. In 1915 an

Industrial Commission was set up under Sir Thomas Holland. The reports of Messrs. Abbott and Wood and of Sir John Sargent have been discussed elsewhere.[3 7] In 1946 the N. R. Sarkar Committee suggested the need for establishing four Regional Higher Technical Institutes in the East, West, South and North, on the lines of the Massachusetts Institute of Technology. The Eastern Higher Technical Institute is being established at Hijli near Calcutta

India's need for scientific and technical personnel during the next 5 to 10 years can be realized from the recently published report of the Scientific Man-Power Committee, which was set up by the Government of India in March, 1947. The need of the country is estimated to be nearly 27,000 persons, which include engineers, architects, metallurgists and chemical technologists in 5–10 years. The yearly demand varies from 5,400 to 2,700 per year. The outturn of Indian colleges is expected to be 1,130 per year. Thus the prospective supply falls far below the demand.

The need for developing industrial and scientific research also attracted the attention of the Government, and in June 1948 the Department of Scientific Research was established at the Centre directly under the charge of the Prime Minister. Steps have been taken to establish eleven national laboratories and research institutes in different parts of the country. These are: National Chemical Laboratory at Poona, National Physical Laboratory at New Delhi, National Metallurgical Laboratory at Jamshedpur, National Fuel Research Institute at Digwadih near Dhanbad, Central Glass & Ceramics Research Institute in Calcutta, Road Research Institute at New Delhi, Building Research Station at Roorkee, Drug

Research Laboratory at Lucknow, Food Technological Institute at Mysore, Electro-Chemical Industries & Research Institute at Karaikudi near Madura, and Leather Research Institute at Madras.

Law.—The greatest wonder is that legal education is still the most popular branch of education in spite of the fact that all the provinces report that the legal profession is being overcrowded. In 1945–46 there were 14 law colleges, 6 law departments of universities, and law classes attached to 6 colleges affiliated to the Agra University. Law courses are at present post-intermediate and post-graduate.

Medicine and Veterinary Science.—Medical education has advanced very rapidly during recent years. In 1945–46 there were as many as 19 medical colleges and 44 medical schools in the whole of British India. Research-work has also increased considerably owing to the establishment of institutions like X'ray Institute at Dehradun, Central Research Institute at Kasauli and the School of Tropical Medicine, Calcutta. The opening of the All-India Institute of Hygiene and Public Health in Calcutta in 1932 by the Rockfeller Foundation has removed a long-felt need of the country. Its main objects are: (1) To provide post-graduate training in public health and (2) to carry out research for improving preventive measures and elucidating public health programmes. Another organization is the All-India Medical Council, which was set up in 1934. Its main aim is to relate educational qualifications and to maintain a register of medical graduates on the lines of the British Medical Council.

So far as Veterinary Science is concerned, three more colleges have been established during the period at Madras (1905), Patna (1930) and Jubbulpore (1948). The demand for veterinary graduates is great and the existing colleges cannot satisfy the need. There are several research institutes for veterinary science, viz., Indian Veterinary Research Institute at Mukteswar and Izatnagar and Indian Dairy Research Institute, Bangalore.

Arts.—The Simla Conference insisted that Indian Schools of Arts should teach such arts or trades as a pupil would like to pursue when he leaves school. The Resolution of 1904 also supported that view and advocated that 'the specialization of a limited number of arts and art industries in the several schools should be preferred to the simultaneous teaching of a large number.'[28] Accordingly, the courses of Arts Schools were revised. During 1946-47, there were 14 Arts Schools with an enrolment of 1,698. Most of these institutions train draftsmen and teachers of drawing. A part of their work is also of industrial character. A number of music schools have also been established during the period. The most important ones are: Marris School of Hindustani Music, Lucknow; Sangit Vidyalaya, Calcutta; Kala Ksehtra, Adyar, and Bhat Khande School of Music, Bombay.

Teaching.—The Resolution of 1904 stressed the importance of training of teachers, and this resulted in a rapid increase in the number of training institutions. Teachers' colleges were started at Bombay (1906), Calcutta (1908), Patna (1909) and Dacca (1910). The Jubbulpore training class was developed into a full-fledged college in 1911. The Resolution of 1913 remarked that untrained teachers should

not be allowed to teach, and consequently many training institutions were established. At present, every province has at least one degree college, some training colleges for undergraduates, and a number of normal or training schools for primary teachers. In 1946–47 there were 33 training colleges with an enrolment of 2,474 and the number of training schools was 339 for men and 188 for women with an enrolment of 23,522 men teachers and 10,522 women teachers (Br. India).

The training of teachers in India at present falls under seven heads covering different aspects of teaching, viz., primary education, secondary education, 'basic' education, special subjects, women teachers, research–work and refresher courses. The training of primary teachers is carried on in training or normal schools, which provide courses from one to three years. Secondary teachers are of two types, viz., graduates and undergraduates. The duration of graduates' course is one year. Successful candidates are entitled to B. T., L. T., B. Ed. or D. T. certificate according to university or departmental regulations. Undergraduates have to undergo training for one or two years. Some provinces are running a Teachers' Certificate Course for those teachers, who study privately at home and do not want to attend a full–time course in a training college.

As 'basic' education is a part and parcel of primary and pre-secondary education, training institutions for 'basic' education have been set up in almost all the provinces. All these institutions draw inspiration from the 'basic' training college conducted by the Hindustani Talimi Sangh, Sevagram, Wardha. Arrangements have also been made

at Jamia Milia, Delhi, and Visva-Bharati for the training of teachers of Basic Schools. Regarding the training of specialists, it may be noted that provision has been made for training them in a few selected Special Subjects, viz., Drawing in Schools of Arts, Manual Training at selected centres, Music and Dancing at Visva-Bharati, and Physical Education at institutions like the Madras Y. M. C. A. and the Training Institute for Physical Education, Kandivli, Bombay. So far as women teachers are concerned, they are trained in women's as well as men's training schools and colleges. The Lady Irwin College, Delhi, provides a three years' course for those who wish to qualify as High School Teachers of Home Science.

Indian universities now provide enough facilities for research-work, and a number of them have instituted research degrees in education, viz., Ph. D., M. Ed., M. T. or B. Ed. Some of the universities have also started their own research departments. Refresher Courses are also arranged from time to time for preventing teachers from lapsing into pedagogical illiteracy. Special short-term courses are also held.

Agriculture.—Agricultural education received a good deal of attention during the present century. In 1901 the post of an Inspector-General of Agriculture for the whole of India was created and provincial departments of agriculture were expanded. The Resolution of 1904 admitted that provision for agricultural education was meagre in the country, and the Government of India drew up a scheme for establishing an agricultural college in each important province. Accordingly, agricultural colleges were started at

Kanpur (1906), Coimbatore (1909), Sabour (1909) and Lyallpur (1910). The Poona Agriculture school was developed into a separate college in 1908, but the Madras College and the Agricultural Class, Sibpur, were abolished. Agricultural education received a new impetus through the generous donation of £ 30,000 by Mr. Henry Phipps of Chicago. The greater part of the amount was used for establishing the Pusa Research Institute (1908).

In 1928 a Royal Commission on Agriculture was appointed for studying agriculture and rural life. One of its main recommendations was that a research institution should be established at the earliest opportunity. Accordingly, the Imperial Council of Agricultural Research was incorporated in 1929. During recent years, a number of agricultural colleges have been started. There are at present 21 institutions for higher agricultural education and several agricultural schools in the country. Agriculture has also been introduced as a subject in secondary and primary curricula.

Commerce.—Commercial education has made a very rapid progress during the present century. A Commerce Class was started at the Calcutta Presidency College (1903). Later, it developed into the Government Commercial Institute, Calcutta. But the Sydenham College of Commerce and Economics, Bombay, is the first commerce college of India (1913). Commerce classes were started in other universities during the last 30 years and now almost every Indian university has either a Faculty or a Department of Commerce. There are several commercial schools too—296 in 1946–47 with an enrolment of 14,784. Most of these schools are run by private bodies. They give training in

short-hand, book-keeping and type-writing. The candidates of these schools appear in various recognized examinations, held by the Central or Provincial governments or by London Chamber of Commerce. Quite recently, Commerce has been included in the curricula of high schools.

Forestry.—There are at present three institutions of forestry education in India, viz,, Forest Research Institute, Dehradun; Indian Forest Rangers' College, Dehradun; and Forest College, Coimbatore. The first institution is mainly devoted to research, information and instruction of an advanced type. The last two institutions provide a two-year course and train subordinate officers.

Oriental Studies

It will also be interesting to give a brief survey of Oriental studies during the Modern Period. It should be realized that Indian culture as it expresses itself in India, past or present, derives its inspiration from Sanskrit. All through the millenium, Sanskrit served India in two ways, in giving material prosperity on the one hand and spiritual regeneration on the other. The great contribution to Sanskrit literature made by the continued efforts of the Hindus, Budhists and the Jains was handed down through the ages through hand-written manuscripts.

The introduction of the printing press in India at the advent of the Europeans changed the old method of copying by hand, and Sanskrit books began to be composed in Devnagari and other provincial scripts and were printed in large numbers to be circulated not only in India but also in Europe. Some European scholars developed a great regard

for Sanskrit language and literature and began studying Sanskrit intensively and published editions of original Sanskrit works and books on Sanskrit research. Warren Hastings collected together a number of Sanskrit scholars and had a law-book prepared and ultimately published under the title of 'A Code Of Gentoo Law' in 1776. Later, Charles Wilkins studied Sanskrit under Banaras Pandits and translated the Bhagvad Gita and Hitopadesa into English. Sir William Jones founded the Asiatic Society of Bengal and himself published and translated several standard works. His activities were continued by Colebroke, who can be considered to be the real founder of Indian philology and archaelogy. Besides translating and editing numerous works, he amassed an exceedingly diversified collection of Indian manuscripts.

Another Englishman, Alexander Hamilton, learnt Sanskrit at the close of the 18th century and taught that language to Fredrick Schlegel, a great German scholar. Schlegel published the results of his work in German. Soon his talented brother followed him as a Sanskrit scholar by editing texts and translations and publishing philological works. He became the first professor of Sanskrit and settled at Bonn in 1818. The great German scholar, Franz Bopp, was a contemporary of Schlegel and became the founder of the new science of Comparative Philology. Thus Sanskrit became more and more influential in Europe and a large number of scholars took to Sanskrit studies and made gigantic contributions. Amongst the topmost men, we may mention the names of Roth, Burnouff, Max Muller, Aufrecht, Lassen, Rohtlingk, Weber, Senart and others. Since then enthusiasm

for Sanskrit studies continued unabated in these countries. Slowly Sanskrit travelled to America where it obtained a firm footing through the endeavour of several universities and professors like Lanman, Edgerton, Norman Brown, Whitney, Clarke, Miss Johnson and others.

But while Sanskrit migrated to Europe and became popular with the scholars and thinkers of the world, conditions at home became somewhat desperate. The introduction of English and the establishment of English schools and colleges led to the virtual closure of the old-fashioned Tols and Pathsalas. The condition of manuscripts also became desparate, as a number of them either perished or disappeared.

The situation was saved to a great extent by Pandit Radhakishan, a Sanskrit scholar at Lahore and a friend of Lord Lawrence. At his instance, Lord Lawrence took up the work of the search of Sanskrit manuscripts and made permanent provision for the distribution of Rs. 24,000 annually to provincial governments. Thus the systematic search of manuscript started in 1868. The most valuable contribution in this direction has been made by Bombay and Bengal, where the responsibility was entrusted to local Asiatic Societies. Among the native states, Travancore, Mysore, Kashmir and Baroda did valuable work in that direction. Some private societies have also made a good collection of Sanskrit manuscripts. Most prominent among them are : Theosophical Society's Library at Adyar, Jain Bhandars at Patan, Bhandarkar Oriental Research Institute at Poona, Deccan College at Poona, Maharaja Sarfoji's Sarsvati Mahal Library at Tanjore, and so on. It is estimated that there are ten lakhs of manuscripts in existence

today : three lakhs in the public libraries of India, a lakh in Europe and America, a lakh are uncatalogued, and possibly five lakhs are still to be found in the houses of Pandits and scholars scattered all over the country. The need for collecting and preserving this great national treasure at a central place can hardly be stressed.

So far as the study of classical languages in our colleges and secondary schools is concerned, it may be noted that our universities adopted a step-motherly attitude towards the ancient languages of this land in the last century. It is only during the present century, that the classical languages (Sanskrit, Persian, Arabic, Pali and Ardha-Magadhi) received their due recognition in our educational system. These languages have been included in the various courses of schools and colleges—right from the upper forms of high schools upto the M. A. standard. A number of brilliant students also take some original subjects for research and are awarded Ph. D. and D. Litt. degrees. Several universities also grant diplomas in Oriental languages.

Besides the universities, a number of provincial governments through the association of learned pandits have started conducting examinations and granting diplomas and degrees in original culture and languages. Curricula and text-books are prescribed, and a number of students appear at these examinations. This measure has given a great encouragement to Tols, Pathsalas and Madrassahs, and they now attract sufficient students.

During recent years, the promotion of Oriental languages and culture has come to the forefront. A number of universities have organized their own departments of Oriental

Research and Culture. Several research institutes have also been established by private persons and bodies, e. g., Bhandarkar Oriental Research Institute, Poona; K. R. Cama Oriental Research Institute, Bombay; Indian Institute of Philosophy, Amalner, and several other organizations. The study of Islamic Culture has also not been neglected. The Calcutta University has a department of Islamic Studies. The Oriental Institutes of Deoband and Lucknow impart instruction of a high standard in Arabic and Islamic Culture, and the Madrassah Sultania, Cuttuck, is carrying on the study of Islamic Culture of a very advanced type.

The introduction of printing has brought to light a vast treasure-house of buried literature of this country. A number of books have been printed, and excellent editions of many rare books are now available. The introduction of Classical languages in our school and college curricula has encouraged a number of scholars to bring out standard, annotated editions of numerous valuable books. At the same time, some of the foreign countries are taking a keen interest in Oriental Studies. A number of American and European countries have set up chairs of Oriental Culture and we are having standard editions of numerous cultural works written mostly in English.

Miscellaneous Branches

Public Schools.—During the later half of the last century, Chiefs' colleges were established at Ajmer, Lahore, Indore, Raipur and Rajkot. There are two public schools under the management of the Government of India, viz., Lawrence School, Sanawar, and Lawrence School, Lovedale. Quite recently, a number of public schools have also been started.

In 1939 the Indian Public Schools Conference was founded. It is composed of the heads of certain institutions, which are run on the lines of the leading Public Schools in England. Membership is at present confined to the following schools: Doon School, Dehradun; Daly College, Indore; Scindia School, Gwalior; Rajkumar College, Raipur; Shivaji Military School, Poona; St. Xavier's School, Patna, Sadul School, Bikaner. Member of the Conference meet annually.

All the present member-schools are residential and provide a course of study extending over at least five academic years beyond the age of eleven. They prepare their pupils either for Cambridge School Certificate or for examinations of Indian universities. All the schools possess adequate buildings and extensive playing fields.

Education Of The Handicapped.—The handicapped may be divided into two groups: (1) Mentally handicapped and (2) Physically handicapped. There are at present only two institutions for the education of the mentally handicapped, viz, Bodhana, Jhargram, Bengal; and Children's House, Kurseong, Bengal. The number of institutions for the Physically handicapped is only 72 at present. Most of these institutions are run by volunatry philanthropic enterprise.

To further the cause of the education of the blind, a common Braille Code for major Indian languages has been drawn up. The Government of Indian are also contemplating to set up a Central Printing Press for publishing suitable literature and text-books for the blind.

Reformatory Schools.—There are at present 16 reformatory or Borstal institutions in the whole country for reforming youthful offenders. A boy, who is sentenced to imprison-

ment or transportation and is under the age of 15 at the time of conviction, is detained in a reformatory school, provided he is deemed fit for that purpose. These institutions have double functions, viz., instruction and reformation of pupils. In addition to general education, they give training in vocational subjects like carpentry, smithy, weaving, tailoring, gardening, agriculture, cane-work, leather-work, etc.

1 Farewell Letter on returning to England in 1821, Smith, Life of Carey, op. cit., p. 53. 2 William Ward, Views of the Hindoos, pp. 503-4. 3 Vide H. M. S. O., Differentiation of the Curriculum (1923), p 22. 4 Vide Pundit Gaurmohan Vidyalankara's *Stri Siksha Vidhayaka* (1821). 5 Society's Examination Report, dated 19 Dec., 1823. 6 Adam's Report, Calcutta Edu., pp. 46-100. 7 Richie, Selections, p 50. 8 Wood's Despatch, para 83 9 Richie, Selections, p. 51. 10 Stanley's Despatch, para 30. 11. Ibid, para 30. 12 Ibid, para 29. 13 Proceedings of Calcutta University Syndicate, dated 26th June, 1875. 14 IX Q. R, Vol. 1, op. cit., p. 171. 15 Lindsay Commission's Report, p 208. 16 Indian University Commission's Report (1948), p. 402. 17 Carey, Good Old Days of Hon'ble E. I. C., Vol I, p. 420. 18 Vide p. 61. 19 Vide p. 100. 20 Vide Report of the Industrial Commission (1916), pp. 261-62. 21 Despatch, para 44. 22 B. L. Banerjii, *Sanbad Patre Shey Kaler Katha*, Vol I, pp. 8-9. 23 IV Q. R., Vol I, p. 266. 24 Vide p. 198. 25 Supplement to the Calcultta Gazette (Aug. 26, 1908), p. 1402. 26 Vide Evidence before the Lytton Committee (1921-22). 27 Vide, pp. 241-243 and 250-252. 28 Resolution, para 32.

CONCLUSION

IN the preceding chapters, we went through the story of Indian education since the downfall of the Great Moghuls. During this long period of over two hundred years, India has been brought into close contact with the West, and Western influences flowed through several channels to this country, Education being perhaps the most important of these. A Western system of education was introduced long ago and is still in vogue in this country. It has no doubt developed a new outlook but has produced a general feeling of dissatisfaction. Several charges are now being levelled against the existing educational system of the country.

Educationally, it is said, the people of India have not progressed much under the British rule. Arguments are put forth for and against. But no less a person than Sir Philip Hartog has talked derisively of such charges. This hotly debated subject has been discussed at length elsewhere[1], and therefore it is not our intention to open the discussion afresh. One simple but hard fact will, however, always stand out prominent. A careful observer, after going through the entire educational history, will easily find out whether education really grew and developed in this country during the long period of British occupation. His eyes are bound to be attracted by the staggering figures of illiteracy in this country

with a population of over 85 per cent which cannot read and write. The meagre percentage of literacy at present hardly does any credit to the British administration in this country. In short, the British rule has proved to be the most sterile in the country's history and education has been confined to a microscopic minority. The failure is mostly due to the fact that England never regarded India as a *colonie de peuplement*, but only as a *colonie d' exploitation*.

At the same time, the British government adopted a very wrong educational policy. It crushed a system of education that was prevalent in this country from time immemorial. Decay was no doubt evident in the system, but there were healthy features too. Instead of improving and building on that system, the British government set up a new rival system of education and consequently the indigenous system died out. Government did not pay any attention to the repeated advice given from time to time by a number of responsible officers. Was that a sound policy ? After all the best statesmanship in this world is not to break rudely with the old traditions, but to cause the old to run smoothly into the new.

The traditional system of education was thus uprooted and an educational system like a top-heavy inverted pyramid was built up on the assumption that, if higher education is provided to the top classes, it will somehow or other 'filter down to the masses.' But what was intended to be the fountain head remained a stagnant pool. Education did not filter down from the higher classes to the masses, and a wide gulf was created between the cultured few and the common people. Such a strange experiment has never been tried in

any part of this planet and India alone had to witness such a cruel phenomenon of waste and ineffectiveness as a result of a fantastic theory.

This innovation brought about a top-heavy structure, which more or less neglected the foundation of a really sound educational system. Education remained as a privilege of the few and nothing was done seriously for developing a system of universal, compulsory and free education for all the children of school-going age. In fact, the Britishers never desired to spread education among the masses. They wanted English educated Indians to help them in administration. Thus colleges and secondary schools multiplied and were flooded with boys of various classes and creeds, until education rose to the status of a regular business. But very soon higher education outstripped the economic development of the country and the supply of educated persons outgrew the demands for jobs, whether in private or government service. This unemployment among the educated began to be a problem at least seventy years ago. Timely warning was given in 1889[2], but the pity is that every time the same explanation was forthcoming.

The problem arose mainly because the English education in India has been excessively literary and insufficiently vocational. It may also be noted that, owing to political and other reasons, industrial and technological education remained stagnant and the country was not developed economically. This is why we find so much 'academic proletariat' in our country today, the majority of whom are either unemployed or are working on very low salaries. This over-emphasis on purely literary education has done another

inconceivable harm to the young generation of our country. It does not give sufficient scope to children with practical bent of mind to develop their personality. It cramps their originality and thousands of promising children are condemned as 'misfits" and 'unfits'. It was not at all realized that there is no special road to culture and that a child can develop his personality as much through the medium of a course in technological subjects or applied sciences as through one in arts. The introduction of some kind of occupational interest or bias in our school curricula would have proved a great boon to non-academic children. It would have enabled them to develop their individuality to the fullest extent, and they would not have been obliged to wander aimlessly in search of petty jobs. But unfortunately the unconscious objective of 'white collar' dominates the mentality of the student class through and through, and the individuality of many promising children is being crushed.

The examinations are also real trials, not of ability, true knowledge or depth of scholarship, but of the mechanical ability to reproduce what one had crammed at some annual or recognized examinations conducted by mechanical questions and set answers. In fact 'exam'. and 'cram' dominate the entire teaching machinery in our schools and colleges today. The scare and anxiety that they cause to the examinees are inconceivable. Even the latest report[1] on Indian education has recognized examinations as they are functioning in India today as one of the worst features of Indian education.

Had the British Government adopted a bold and consistent policy, we would not have been faced with these difficul-

ties today. No doubt an educational policy if it can be called a policy was evolved, but it was never a product of careful thinking. It was developed quite accidentally, but not so much to satisfy educational needs of the country as to suit administrative requirements of the Government. It was in 1854 that the State assumed responsibility for educating the people, but nothing much has been achieved so far in that direction. Successive committees and commissions suggested numerous measures demanding Government's immediate attention, but nothing was done to carry out at least even some of them. Had the Government adopted some of these suggestions, our country would not have been bewildered with a number of complicated educational problems with which she is faced today. The Wood's Despatch defined the comparative position of English and Indian languages quite clearly; the Hunter Commission laid sufficient stress on the importance of primary education, bifurcation of secondary school curricula and the gradual withdrawal of Government from the field of higher education; the Indian Universities Commission of 1902 had drawn the attention of the authorities to the evils of an examination-ridden system of education; and the Sadler Commission discussed at length the importance of research-work and the complicated problem of the medium of instruction. The need for extending agricultural and technical education was stressed by several committees, but the Government merely took some haphazard steps. Their attitude was always hesitant. They never dared to face the problem boldly and always shrank back at the magnitude of the task. Ultimately education was transferred to Indian Ministers of Education, who really did some useful work. But they could not carry out most of their

programme, because the British Government advocated a policy of consolidation. It also sat tight on the purse, the annual expenditure from public funds on education never exceeded Rs. 0-9-0 per head under the British rule in this country. And how could have education progressed with this meagre amount ? Nobody can perform miracles with a few copper coins at his disposal. Therefore the British Government could not do much in the field of education, because it never desired to do much in that direction.

But what has been really defective in Indian education is that it has not at all been Indian during the last one hundred and fifty years. Instead of building on the art, history, language and philosophy that already existed in the country from time immemorial, the Britishers introduced new ideals from the West. But that foreign system was merely superimposed. It was not at all realized that even the most perfect foreign system if superimposed would fail to fulfil the expectations of hearts. Nobody ever realized that India through long ages 'had travelled and gathered much wisdom on the way, and trafficked with strangers and added them to her own big family, and witnessed days of glory and decay.'[1] But throughout her long journey, she clung to her ancient culture and shared it with other lands. Perhaps the best results could have been achieved by grafting the Western system on the classical Eastern stock and not by planting it on its own root in a foreign soil.

The individuality of India was also sacrificed. It was not at all realized that every race or nation has its own individuality, which can be developed in its own way. India too has a life and spirit of its own, and so it could have been

developed best provided her education had been Indian. A knowledge of Western arts and sciences was no doubt essential for nourishing and rejuvinating Indian learning in the early nineteenth century, but the method of introducing these was wrong. What was needed most was the policy of synthesis rather than of substitution.

It was also not appreciated that education is not worth its name, unless it is national. Education of a country cannot succeed, unless it is correlated not only to its environment but also to its needs, aspirations and cultural background. Every country has its own national heritage, which alone can form the background of her educational system. But unfortunately that was not realized, and the Britishers prescribed an educational system, which failed to help Indians to appreciate and cherish their tradition and past heritage. It was not at all borne in mind that an educational system, without its root in the past, cannot bear fruit in the present. In short, the British educational system was a purely artificial imposition and not a spontaneous growth. A modern Indian boy knows more about Alfred than about Ashoka, more of Manchester than of Kanpur, more about the products of the U. S. A. than about his own district. He is very familiar with the Skylark, the Westminster Bridge, London frost and the like. But he might not be knowing a line about the Koyal, the Ajanta Caves or the Jute Plantation. Is this education real? As the late Mr. C. R. Das remarked, 'The education which we receive now is a borrowed and imitated article; it does not co-operate with natural genius of our being, and hence is unable to enrich the life-blood of our soul.'

But even borrowed ideals were not applied at the right time, and often the ideas which were found impractical in England were tried in India. The payment-by-results was prescribed in this country when the Code of Lowe's had proved a failure in England; affiliating universities were started in India but the English machinery of university administration was denied, and the Government did not encourage the establishment of residential universities though universities of Oxford and Cambridge had been growing on English soil for several centuries; the education of the masses was never considered urgent though the first educational grant in England (1832) was ear-marked for elementary education. These few examples are enough to illustrate the wrong done to our education by our alien rulers.

The introduction of a foreign language as the medium of instruction has been another great calamity in the growth of our national life. Till quite recently, English occupied the most predominant place in our college and secondary school curricula and hence other important subjects were comparatively neglected. But the study of English language has proved to be extremely stiff to an Indian youth. His best energies are drained in the process of learning that language. Ideas are actually throttled, spontaneous and natural expressions are stifled and the boy feels completely exhausted. And in spite of this great sacrifice, he does not acquire the philosophy of that language, but merely makes a nodding acquaintance with some of its words and expressions. A writer no less than Mahatma Gandhi with his wonderful command over English style remarked that writing in English caused him 'tremendous travail.'

But even the worst critic of English will have to admit that the introduction of English has not been an unmixed evil. The study of that language resulted in a profound stirring of the depths of Indian life, and the Indian languages gained in freshness. Indians also became acquainted with the wealth of English literature directly and with other Western literatures indirectly, and this made it possible for us to know about their ways of life, their thoughts and philosophy, their political and social organizations, their methods of research, and so on. And thus the mental isolation of the country was broken and a flood of liberal ideas—social, political and economic–swept the whole country. It removed the various obstacles to national unity and brought about the present renaissance in our country. At the same time, it must be admitted that all the gains have not been without their corresponding losses. As Tagore remarked, 'We have bought eye–glasses at the cost of our eyes.'

'But the greatest wrong inflicted on Indian education by our educational policy,' says Mr. Rawlinson, 'has been on the spiritual side. We have uprooted a system based upon the traditional code of ethics of the East... We have divorced religion from education.'[6] A Hindu or a Muslim father does not now regard it a religious duty to give at least elementary education to his children. The inculcation of knowledge as a religious obligation no longer holds good. The *guru* no longer occupies that prominent place in modern society as he once used to do. A godless system of education was prescribed more than a century ago and that policy is still being continued. Our modern system of education does not provide to our students that code of behaviour based on

fundamental principles of ethics and religion as was furnished by our ancient education.

But the Britishers adopted these measures with the intention of imparting the superior light of the West to the East. In the beginning of the nineteenth century, a feeling of racial superiority prevailed amongst the English. To them, Western civilization was perfect and Indian civilization was fit for antiquarian purposes only. Witness these proud words of Sir John Lawrence: 'We are here by our own moral superiority, by the force of circumstances and by the will of Providence. These alone constitute our charter of Government, and in doing the best we can for the people we are bound by our conscience and not by theirs.'[6] It was this feeling, which prompted our British administrators to chalk out an educational policy for this country. The Western system of education was transplanted to this country all of a sudden. It grew but it did not thrive. No doubt it produced some good results but it did not develop India's soul. It has as Lord Meston remarked, 'checked the spontaneous processes of the intellectual genius of the people.'[7]

But let bygones be bygones. Our long-cherished dream has now been realized, and our motherland is free. But she is today faced with numerous problems of consolidation and reconstruction. But by far the most complicated and difficult problem is the education of her people. The main drawbacks of our educational system, which resulted from British administration and which are existing even today, have already been discussed in the last few pages of this Chapter. It is beyond the scope of this book to give a detailed treatment of these problems, but each of them will have to be

squarely faced in any plan of educational reconstruction of this country. We are independent today and a Republican India is essentially different from an India under British subjection. Consequently there is need for a great change in our educational ideology.

What we need today is a national system of education in the true sense of the term. It should be national in extent, character and ideal. It can be truely national in extent, provided it provides education to each and every member of the nation, irrespective of caste, creed, age or sex. It has to take into consideration the individual needs of each and every citizen of the nation, right from the youngest to the oldest.

The task is not very easy, so far as our country is concerned. Imagine the magnitude of the undertaking!—The provision of universal compulsory primary education for all children of school-going age, when only one-fifth of them are in school; social education for illiterate parents of the children, who form the main bulk of the Indian population; adequate schooling for the fair sex, when not five women out of a hundred can read and write. The educational system will also have to adjust itself to life's requirements. It is really a pity to find thousands of educated young men go about knocking at any office door for employment. Our new educational system will have to respect individual differences and provide for the special needs of each and every child so as to adjust him properly to the social environment of the country.

Indian educationists are fully conscious of these problems, and the attempts that are being made in our country today

have been discussed in a previous chapter. But there is lack of planning. Different states are drifting in different directions, and there is more of sentiment in our educational planning and less of actual grasp of the realities of the situation. For example, all the states are trying to introduce Basic Education at the elementary stage, when sixty per cent of primary schools are single-teacher institutions. The abolition of English at the lower secondary stage in some states has not resulted in a consequent liberalisation of secondary school curricula. The problem of teachers has yet to be tackled. It is estimated that the Kher Committee's sixteen-year plan for Adult and Basic education will need at least 2,400,000 trained teachers. At the same time, there is an economy drive all over the country at present.

It should be fully appreciated that any educational planning is to be conducted in the context of the country's economic position, but our recent educational reports have recommended educational expenditure on a lavish scale. We should learn a lesson from our past history, when a number of valuable reports had to be shelved by the British government mainly because their recommendations were too expensive. In our planning we should always bear in mind whether the huge sums which are needed to put any scheme into operation are at all available. In spite of the best efforts, our national government has not been able to provide sufficient funds for education. The budget of 1950–51 has made a severe cut in the educational grants from the Centre to the states. It is a sheer irony of fate that education in this country during the past regime has suffered from two extremes—an Eastern budget and Western ideals of education.

This is a lesson to Free India. We should not commit this fatal mistake, when we are the masters of our own destiny.

This brings us to the second aspect of the problem. Our new education should be national in character. It should receive its inspiration from our national traditions, cultural heritage of the nation and the literatures of the country. It has already been pointed out that the British educational system has been un-Indian in character. It did not provide us with a knowledge of our culture, and it has failed to develop our personality fully.

The educational system in Free India should provide our children with a full knowledge of our cultural heritage. The study of our languages and literature, art and culture, philosophy and history, music and painting must occupy a proper place in the curricula of our schools and colleges. They should form the staple of our educational system, so that every child on the completion of his education should feel that he is the inheritor of a great tradition. He should also not be led astray by a regional, provincial or communal feeling. The history of our country should show him that, in spite of all sharp local differences, India has always maintained her fundamental unity. In short, our educational system should not only be national in outlook but should also achieve unity in diversity.

At the same time, we should adopt a critical attitude towards the study of our culture. We should neither condemn nor eulogise the past merely because it is ancient and our own. We have no doubt to accept all that is valuable and can stand the test of reason, but we cannot ignore the present. We will have to take into consideration the influ-

ence of the Western culture on our civilization. There is a feeling for and against Western culture in our country at present. It is indeed true that these Western ideals proved disintegrating and denationalizing in character to a great extent, but it is too much to say that 'The West is like pitch the touch of which defiles.'[8] Even the most radical of us will have to admit that the contact with the West brought forth numerous good results to this country. But if Macaulay's dream has not proved correct, Kipling's prophecy that Occidental will 'never plumb the Oriental mind' and that 'never the twain shall meet' has also proved false. In fact, a large section of Indians is in favour of a sysnthesis between the East and the West. Tagore, for example, spent his whole life for bringing a cultural fusion of both the civilizations. Just observe what Jawaharlal has confessed, 'I have become a queer mixture of East and West, out of place everywhere, at home nowhere. I cannot get rid of either that past inheritance or my recent acquisitions. They are both 'part of me.'[9] In fact, India cannot do away with either culture. There is need for a happy blending of the best of both, and there cannot be the slightest objection to such a policy. From age to age, Indian culture like living organism has been influenced by alien systems, but it has always been growing in richness and content. At the same time, it is 'like palimpset in which new characters do not efface the old.'[10]

What our educational ideal should be is the next problem. The educational system of a country is considered to be perfect, provided it enables its every citizen to make his fullest contribution to the society which he has to serve.

The ideology of education, which held good in an India under foreign domination, should be quite different in a Republican India. Our task at present is not to educate our youths for jobs, but to train them in such a way as would turn them into most perfect citizens for Free India in the real sense of the term. We have to develop in them such an outlook as would enable them to secure a co-operative and non-exploiting social order in a democratic state. True democracy, as we know, rests on fundamental principles of justice, liberty, equality and fraternity. Hence our new educational system should develop in each and every Indian this democratic outlook.

But our sincerest attempts will not bear good fruit, unless the system succeeds in striking a harmonious equalibrium between material and spiritual welfare of the citizens of this land. We have to bear in mind that to every human action, thought and deed, there are always two sides—spiritual and material. Our actions are always guided by either of these motives, viz., either to add to our material welfare or to increase our spiritual welfare. Human happiness cannot be achieved, unless there is a happy blending of these two opposite forces. This has been the sumnum bonum of Indian cultre and civilization from time immemorial, and should be the goal of our national system of education too. It can be easily achieved provided every Indian offers the following prayer not only for himself but also for all his fellowmen :

'God of Humanity ! Allow us to hear with our ears all that is blessed. O Protector of our Lifes' sacrifices ! Allow us to see with our eyes all that is blessed. With the limbs

firm and strong, may we send out our prayears to you ! May we devote the whole of our lives solely to your welfare !'*

1 Vide pp. 42-45. 2 Vide p, 172. 3 University Commission's Report (1948), p. 327. 4 Jawaharlal Nehru, An Autobiography, p. 429. 5 Year Book of Education. (1937), p. 466. 6 A. Mayhew, Education of India, op. cit, p. 17. 7 L. S. S. O'Malley, Modern India etc, p. vi. 8 Ibid. p. 775 9 Jawahar Lal Nehru, An Autobiography, p. 597. 10 Report of University Commission (1948), p, 56.

APPENDIX ONE

NOTES ON THE TEXT

(References marked with an *)

PAGE 42 :

In October 1931, when Mahatma Gandhi was in London in connection with the Round Table Conference on Indian Affairs, in a speech delivered by him at the Royal Institute of International Affairs, Mahatmaji was reported to have observed, 'I say, without fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago.'

Sir Philip Hartog took an opportunity to controvert the above statement, on the occasion of the three lectures (Joseph Payne Lectures) delivered by him at the Institute of Education, London (1935-36). These lectures have been published by the Oxford University Press, in a small book, entitled 'Some Aspects of Indian Education, Past and Present.' Suitable replies to Sir Philip's arguments have been given by (1) Prof. A. N. Basu in the Modern Review, August, 1939, and (2) Prof. R. V. Parulekar in the Progress of Education, July, 1940.

PAGE 66 :

Dukshena Fund.—The Peshwas used to set aside a sum of five lakhs of rupees annually as Dukshena for pensions and presents to learned Brahmins. The British Government continued these payments. But as pensions fell in and the original plan degenerated to mere giving of alms to ignorant Brahmins, it was resolved to devote a portion of the Fund

to a more permanently useful end. The Poona Sanskrit College was founded for the encouragement of such kinds of learning as the Brahmins were willing to cultivate..

PAGE 71 :

English classes were added to Calcutta Madrassa in 1824, Calcutta Sanskrit College in 1827, Delhi College in 1828, Banaras Sanskrit College in 1830, Murshidabad College in 1834 and Agra College in 1835.

PAGE 75 :

(1)* Extract from Bentinck's letter :

'It is the wish and admitted policy of the British Government to render its own language gradually and eventually the language of public business throughout the country, and that it will omit no opportunity of giving every reasonable and practical degree of encouragement to the extension of this project.'

(2)** ' With a view to give the natives additional motive to the acquisition of the English language, you have it in contemplation gradually to introduce English as the language of public business in all its departments.' (Parliamentary Papers, relating to Affairs of East India Company, Appendix I, p. 497).

PAGE 78 :

The following sales were effected by the School Book Society (from Jan. 1834 to Dec. 1835):—

English books	31,649
Anglo-Asiatic books	4,525
Bengalee	5,754
Hindee	4,171
Hinduastanee	3,384
Persian	1,454
Oriya	834
Arabic	30
Sanskrit	16

PAGE 79:

" This portion of our Committee fully appreciates the importance of creating a taste for English science and literature among the natives, the extension of which cannot but contribute to a wider diffusion of European knowledge in the vernacular dialects, but they deem it to be their first duty to revive and extend the cultivation of the literature of the country and regard the introduction of the science and literature of Europe as an improvement to be engrafted thereupon, rather than an object to be pursued exclusively, or with any marked and dicided preference...There are others of the same division of the Committee who are generally of opinion that it is not necessary nor advisable that the Government should manifest a preference for any particular system of learning, and who would recommend, as the most wise and becoming course for its observance, that it should afford an indifferent and equal encouragement to all systems, as instruction in them might appear to be demanded by the state of opinion and feeling among the people themselves.'

(Extract from a letter dated 21st January 1835, from J. C, Sutherland, Esq., Secretary, General Committee of Public Instruction to the Secretary to Government in the General Department.)

SCHOOLS

District	Number of Schools								Total
	Bengali	Hindi	Sanskrit	Persian	Formal Arabic	Arabic	English	Girls	
Murshidabad	62	5	24	17	...	2	2	1	113
Birbhum...	407	5	56	71	...	2	2	1	544
Burdwan...	630	...	190	93	3	8	3	4	931
South Bihar	...	286	27	279	...	12	1	...	605
Tirhut	...	80	56	234	...	4	...	...	374
Total ...	1,099	376	353	694	3	28	8	6	2,567

District	SCHOLARS					Total
	Bengali & Hindi	Sanskrit	Persian & Arabic	English	Girls	
Murshidabad	1,080	153	109	26	28	1,396
Birbhum	6,383	393	490	73	11	7,350
Burdwan	13,190	1,358	971	120	175	15,814
South Bihar	3,090	437	1,486	23	...	5,036
Tirhut	507	214	598	...	...	1,319
Total ...	24,250	2,555	3,654	242	214	30,915

PAGE 99:

'To make the superstructure lofty and firm, the foundations should be broad and deep; and, thus building from the foundation, all classes of institutions and every grade of instruction may be combined with harmonious and salutary effect.'

(Adam's Reports, edited by J. Long, p. 257 f.)

PAGE 107:

New Missions:—

German: The Bassel Mission Society, 1834; Protestant Luthern Missionary Society, 1836; Women's Association of Education of Females, 1842.

American: American Baptist Union in the Telugu districts and Assam; American Board in Bombay, Maharashtra and Tamil districts; American Presbyterian Mission in U. P. and Punjab upto Peshawar).

The Old Missions:

The S. P. G. was conducting 186 schools in the districts of Tinnevelly, Madura, Tanjore and Trichinopoly. The Church Missionary Society was equally busy and had established stations at Peshawar, Amritsar, Multan, etc.

The Scottish Mission had established English schools at Nellore, Tripicane, Chingelput, Vellore, Arkonam etc.

PAGE 116:

The position can very well be appreciated from the following remarks of Capt. Candy, Principal, Poona Sanskrit College and Superintendent Vernacular Education Deccan and Konkan, "The medium through which the mass of population must be instructed I humbly conceive must be their Vernacular Tongues, and neither English nor Sanskrit. In a word, knowledge must be drawn from the stores of English language, the Vernaculars must be employed as the media of communicating it, and Sanskrit must be largely used to improve the Vernaculars and make them suitable for the purpose.' (Richie: Selections, p. 2.)

PAGE 117:

Educational position in Bengal and Bombay (1843–44)

	Bengal Presidency	Bombay Presidency
Population	37 millions	10·5 millions
Expenditure on education ...	Rs. 4,77,593	Rs. 1,68,226
Number of pupils receiving Government education ...	5,570	10,616
Number of pupils receiving English education	3,935	761

PAGE 118:

Surat (1842), Ratnagiri (1845), Ahmedabad (1846), Dharwar (1848), Broach (1849), Kolhapur (1851), Satara (1852), Rajkot (1853) and Solapur (1854).

PAGE 131:

Statistics of institutions conducted by Indians (1881–82)

Institutions	Conducted by Indians	Conducted by others
Arts Colleges ...	5	18
Secondary schools ...	1,341	757
Primary schools ...	54,662	1,842
Professional schools and colleges ...	10	18
Total ...	56,018	2,635

PAGE 148 :

Collegiate Education (1857–1882)

Province	Number of students who passed the F. A., B. A. and M. A. examinations. (1857 to 1870–71)			No. of students who passed the F. A., B. A. and M. A. examinations. (1871–72 to 1881–82)		
	F. A.	B. A.	M. A.	F. A.	B. A.	M. A.
Madras ...	784	152	6	2,032	890	22
Bombay ...	244	166	28	709	340	34
Bengal ...	1,495	548	112	2,666	1,037	284
N. W. P. & Oudh...	96	26	5	365	130	33
Punjab ...	47	8	...	107	37	11
Central Provinces.	...	...	...	90	...	...
Total ...	2,666	850	151	5,969	2,434	385

(Hunter Commission's Report, p. 269.)

PAGE 158 :

Departmental Institutions

Institutions	1855		1882	
	Schools	Enrolment	Schools	Enrolment
Arts Colleges (English and Oriental) ...	15	3,246	38	4,252
Professional Colleges and Schools ...	13	912	96	3,670
Secondary Schools ...	169	18,335	1,363	44,605
Primary Schools ...	1,202	40,401	13,882	6,81,835
Normal Schools ...	7	197	83	2,814
Total ...	1,406	62,731	15,462	7,37,176

PAGE 174 :

Total number of candidates appearing at Matriculation:—

1881–82.....7,429.
1885–86...13,093.
1892–93...15,302.
1896–97...18,314.
1901–02...22,767.

PAGE 177 :

Primary Schools (according to Management)—
(1881–82 to 1901–02)

Province	1881–82		1901–02	
	No. of Departmental or Board schools	No. of aided private schools	No. of Departmental or Board schools	No. of aided private schools
Madras ...	1,263	7,414	2,836	11,125
Bombay ...	3,811	196	4,670	1,929
Bengal ...	28	47,374	26	36,046
North-West Frontier Provinces ...	...	...	135	17
United Provinces ...	5,561	243	4,598	2,463
Punjab ...	1,549	278	1,802	636
Central Provinces ...	894	368	931	864
Assam ...	7	1,256	1,260	1,482
Berar ...	467	209	640	400
Coorg ...	57	3	70	4

PAGE 190 :

Territorial Jurisdiction of Universities (1902)

University.	Province (including Native State under its political control and any foreign possession including within its boundries)	Native State or Colony
Calcutta ...	Bengal, Burma and Assam	Hyderabad
Madras ...	Madras and Coorg	Mysore and Ceylon
Bombay ...	Bombay and Sind	Baroda
Allahabad ...	United Provinces of Agra and Oudh, the Central Provinces (including Berar) and Ajmer-Merwara	The States included in the Rajputana and Central India Agencies
Punjab ...	Punjab. North-West-Frontier Provinces and British Baluchistan.	Kashmir and Baluchistan.

PAGE 294 :

'Bethune has commenced great work here by the successful commencement of female education among the children of respectable Hindus. He began only twelve months ago, and has succeeded not only in getting up a good school at Calcutta, but half a dozen more round about. I believe this is the begining of a great revolution in Indian habits.'

(Dalhousie's letter, Richie. Selections, p. 62.)

PAGE 308 :

Mr. Bethune's account of the first attempt to dissect a dead body, which was done by Madhusudan Gupta :

'I have had the scene described to me. It had needed some time, some excercise of the persuasive art, before Madhusudan could bend up his mind to the attempt; but having once taken the resolution, he never flinched or swerved from it. At the appointed hour, scalpel in hand, he followed Dr. Goodeve into the godown where the body lay ready. The other students deeply interested in what was going forward but strangely agitated with mingled feelings of curiosity and alarm, crowded after them, but durst not enter the building where this fearful deed was to be perpetrated; they clustered round the door; they peeped through the jilmils, resolved at least to have occular proof of its accomplishment. And when Madhusudan's knife, held with a strong and steady hand, made a long and deep incision in the breast, the lookers-on drew a long gasping breath like men relieved from the weight of some intolerable suspense.'

(Richie: Selections, p. 313).

PAGE 312 :

Position of Technical Education in 1884–85 :

	University Education			School Education						Classes in High Schools in		Grand Total
	Law	Med.	Eng.	Art	Law	Med.	Eng. & Survey	Indus-trial	Agri.	Art	Agri.	
Institutions	14	3	4	4	1	17	20	45	2	36	8	154
Pupils	1,13	533	218	655	71	1,403	755	1,379	142	2,713	289	9,27

(Vide Memorandum on Technical Education Prior to 1886, p. 5).

PAGE 352 :

The original text :

'Bhadram karnebhih srunuyama devah
Bhadram pasyemaksabhih – yajatrah
Sthirair – angais – tstuvamsas – tanubhih
Vyasema devahitam yadayuh.'

(Upanisads)

APPENDIX TWO

SHORT BIOGRAPHICAL NOTES ON PROMINENT EDUCATIONISTS

Adam, William

A native of Dunfermline, Scotland; joined the Baptist Mission in 1815; reached Serampore on 19th March 1818; became a Unitarian in March 1821. The first Unitarian minister of Calcutta; came under the influence of Raja Ram Mohan; studied Bengali and Sanskrit; took a leading part in the public life of Calcutta; edited Calcutta Chronicle and India Gazette.

A generous patron of learning and a supporter of mass education; submitted three valuable reports on 'The State of Education In Bengal' (1835–38). Left India in 1838 and passed the remainder of his life in U. S. A.

Bethune, John Elliot Drinkwater (1801–1851)

Educated at Trinity College, Cambridge; became Legal Member of the Supreme Council of the Government of India in April ,1848, and was President of the Council of Education. He was chiefly responsible for establishing the Bethune School. Died at Calcutta in Aug. 1851.

Carey, Rev. Dr. William (1761–1834)

A native of Northamptonshire; a village schoolmaster;

joined the Baptist Mission in 1783; landed in Calcutta in 1793. Being prevented by the East India Company from establishing a mission in British India, he formed a missionary settlement at Serampore where he was joined by Ward and Marshman. These three missionaries are known as 'The Serampore Trio.'

Besides their missionary activities, the Trio did excellent work for the advancement of learning. The Baptist Printing Press published numerous valuable books. The Bible was translated in over three dozen languages, and ultimately the Ramayana and the Mahabharata were translated into English.

Carey wrote numerous books in Marathi, and is considered as a chief prose-writer of Hindi of the last century. He was appointed as Professor of Sanskrit, Bengali and Marathi at the Fort William College in 1801. He died at Serampore in June 1834.

Colebrooke, Henry Thomas (1765–1837)

Joined the services of the East India Company in 1783; ultimately became a Member of the Board of Revenue in 1814. He was a great mathematician and has been described as *facile princeps* among Sanskrit scholars. Wrote on the Vedas, Sanskrit Grammar, the Sect of Jains, Hindu Law, Indian Algebra and Astronomy, Comparative Philology and so on.

Derozio, Henry Louis Vivian (1809–1831)

Eurasian poet and teacher; obtained a teachership in the Hindu College in 1827. Very successful as a teacher, but was dismissed because he was charged of propagating

atheism and encouraging disobedience. But he continued to excercise a great influence over his former pupils. He died of Cholera in Dec. 1831. He wrote the Fakir of Jungheera and other poems.

Duncan, Jonathan (1756–1811)

Joined the services of the East India Company in 1772; Resident at Banaras in 1788; Governor of Bombay for 16 years till his death in 1811. Abolished infanticide in Banaras and Kathiawar.

Duff. Rev. Dr. Alexander (1806–1878)

Came to Calcutta as the first missionary of the Church of Scotland, after being twice ship-wrecked on the voyage; founded the Duff College. He was thrice in India: 1830–35, 1840–50 and 1856–63.

Considered to be the greatest Scotch missionary. An energetic educationist; advocated the promotion of English education combined with Christian faith as its animating spirit; supported women's education; was largely responsible for the foundation of Calcutta Medical College; greatly assisted in the establishment of the Calcutta University. Edited the Calcutta Review; author of India & Indian Missions.

Elphinstone, John, Thirteenth Baron (1807–1860)

Governor of Madras (1837–42) and of Bombay (1853–60). He was largely responsible for the foundation of Madras Presidency College.

Elphinstone, Mountstuart (1779–1859)

Entered as a writer in the East India Company's services in 1795. Governor of Bombay (1819–1827); twice refused

governor-generalship of India. Instituted legislative and judicial reforms, and pushed popular education as Governor of Bombay. Elphinstone College found in his honour; wrote several books of History; called as Tacitus of modern historians and was regarded as the Nestor of Indian statesmanship. His statue was erected at St. Paul's Cathedral, London, in his honour.

Gandhi, Mohandas Karamchand (1869–1948)

Practised law in Bombay, Saurashtra and South Africa. Led the Satyagraha Campaign, 1918; Non-co-operation Movement, 1920; Civil Disobedience Movement, 1930; Harijan Movement, etc., Organized Sabarmati Ashram, Ahmedabad; Originator of Wardha Scheme of education. Author of several books.

Gokhale, Gopal Krishna (1866–1915)

A Mahrashtra Brahmin. Professor and Principal of Poona Fergusson College till 1902; President of Indian National Congress 1905; founded Servants of India Society; Member of Imperial Legislature from 1902. He was a great champion of compulsory primary education.

Grant, Charles (1746–1823)

Went to India in 1767, ultimately became the Fourth Member of the Board of Trade; retired in 1790. A great supporter of missionary work in India; entered Parliament in 1802 and became a Director of the East India Company in 1797 and Chairman of its Board of Directors in 1805. He was an energetic member of the evangelical party known as the Clapham sect, which included Zachary Macaulay, Wilberforce, etc. His treatise, entitled 'Observations etc.' and written in 1792, was published in 1813.

Hare, David (1775–1842)

Nothing known about early life, arrived in Calcutta in 1800. An ordinary watch-marker by trade. Though a person with a rude and uncultivated mind, yet he could achieve what learned men would have tried in vain to accomplish. Prime mover for the establishment of the Hindu College and Calcutta Medical College, patron of vernacular education, founded the Calcutta School Society, estahlished the Arpooly Pathsala (Hare's School).

Appointed as a Judge of the Calcutta Court of Requests in 1838; died of Cholera in June 1842. His full-size marble was erected by public subscription between Presidency College and Hare School. The anniversary of his death is still observed by Bengalees with great veneration.

Hodgson, Brian Houghton (1800–1894)

Went to India in 1818; Resident in Nepal, where he studied her religion, litearture and language and also collected original MSS., Tibetan and Sanskrit. An emiment Sanskritsit and vernacularist. Wrote a number of works and papers on Buddhism and India.

Hunter, Sir William Wilson (1840–1900)

I. C. S.; Additional Member of Viceroy's Council 1881–87; Vice Chancellor of Calcutta University in 1886. Wrote and edited several works on Indian subjects, Chairman of the Education Commission of 1882. He adopted the system of transliteration or vernacular names and words.

Jones, Sir William (1746–1794)

Celebrated linguist and orientalist; appointed as a judge of Calcutta High Court in 1783. The first English scholar

to learn Sanskrit and to aim at making Eastern learning known to the West. He prepared a digest of Hindu and Mahomedan Laws, and translated several Persian, Sanskrit and Arabic works into English.

Khan, Sir Syed Ahmed (1817–1898)

The pioneer of ninteenth century renaissance amongst Indian Muslims. At the prime of his youth he found the Muslim community in lethargy and decadence. He convinced his co-religionists that the acquisition of Western knowledge was not against the spirit of Islam, but he did not accept English education ipso facto with its denationalising or secular effect. He organized Aligarh Movement in Education, which aimed at the fusion of the best of the Eastern and Western culture. The Aligarh College was found by him with the task of interpreting the teachings of Islam in the light of modern needs and knowledge.

Malviya Madan Mohan (1861–1946)

Edited a number of Indian dailies; President Indian National Congress, 1909, 1918, 1932 and 1933; attended Second Round Table Conference in London, 1931. Founder and Vice Chancellor, Banaras Hindu University, 1919–39.

Marshman, Rev. Joshua, D. D. (1768–1837)

An active partner of Carey; arrived in India in 1799; started numerous schools and devoted much time to native schools; built the Serampore College at a cost of £ 30,000. Edited Friend of India and the Samachar Darpan, published an educational pamphlet known as 'Hints Relative to Native Schools.'

Mukerji, Sir Ashutosh (1864–1924)

Considered as the greatest Vice Chancellor of India; V. C. of Calcutta University for five times. Reformed Calcutta University on lines as it is found today: organization of post-graduate studies, introduction of Bengali as a subject upto B. A. and as an independent subject in M. A. Member of Sadler Com.; retired as Chief Justice of Calcutta High Court in 1923; sudden death on 25 May 1924.

Munro, Sir Thomas, Baronet (1761–1827)

Joined the East India Company's Madras army in 1780; worked at several posts in the Presidency, ultimately Governer in 1820; had a very thorough knowledge of the country; died of Cholera in 1827.

Perry, Sir Thomas Erskine (1806–1882)

Chief Justice of Bombay in 1847; President of the Board of Ed. for 10 years; wrote on Indian Law and other subjects.

Prinsep, Henry Thoby (1792–1878)

Arrived in Bengal in 1809, and retired as Member of the Supreme Council in 1843; Director of E. I. C. in 1850. He was a great Orientalist and the greatest opponent of Macaulay.

Radhakrishan Sarvapalli (1888)

Indian philosopher and educationist. Hibbert Lecturer, 1929–30; Vice-Chancellor, Banaras University, 1939–48; Member and leader, Indian Delegation, UNESCO, 1946, 1947, 1948; elected Chairman of the Executive Board, UNESCO, 1948; Chairman, University Education Commission, Government of India, 1948; India ambassador Extra-

ordinary and Minister Plenipotentiary to Soviet Russia, since July 1949.

Roy, Raja Rammohan (1772–1833)

A Bengali Brahmin; the first Indian to interpret England to India, and India to England. Served under the E. I. C. from 1800 to 1813. Since 1814, he devoted the rest of his life to religious and social reforms. An ardent educationist; played an important part in the establishment of the Hindu College. In religious thoughts he was an eclectic and did not like the radical attitude of Hare and Derozio. He denounced the evils of polygamy, protested against the practice of Sutee and founded the Brahmo Samaj in 1828. He is considered to be the father of Modern Bengali Prose. He was the first Hindu to make a sea voyage to England. His remains are lying in Bristol.

Schwartz, Rev. Christian Fredrick (1726–1798)

A Danish missionary, born in Prussia; went out as a missionary to Tranquebar; knew several Indian languages. He worked under the S. P. C. K. and initiated the state system of schools which included the teaching of Christianity. He is said to have made 6,000 converts; helped Schultze in editing the Tamil Bible.

Sunkersett, Jagannath (1802–1865)

The central figure of the Indian community in Bombay for many years; member of various Councils and Boards. He promoted education generally and was a founder of the Elphinstone College.

Tagore, Rabindra Nath (1861–1941)

Poet, nation-builder and educationist. Took a leading

part in the Swadeshi movement; established the *brahmacharya ashram* at Bolpur in 1901. This *ashram* was turned into a Centre of international culture (Visva-Bharati). Nobel Prize for literature, 1912. Publications: poetical works, dramas, novels, essays and so on.

Thomason, James (1804–1853)

Son of Rev. T. T. Thomason, an Indian Chaplain. Educated in England; joined Bengal Civil Service in 1822; Lt. Governor of the N. Western Provinces in 1843–the post that he held till his death in 1853.

It was due to his zeal that tahsildari and halkabundee schools were spread out in the N. W. Provinces. He improved the Police and Jail systems of the Province also, and submitted a plan for the Ganges Canal. He established the Engineering College at Roorkee, which has been named after him after his death.

Ward, Rev. William (1769–1823)

An active partner of Carey. He superintended the printing press. He wrote on the History, Literature and Mythology of the Hindus, 1811.

Wilkins, Sir Charles (1749–1836)

A famous Orientalist; entered the services of the E. I. C. in 1770. Translated the Bhagvatgita, Hitopadesha, Sakuntala; deciphered Sanskrit inscriptions and he himself prepared the first Bengali and Persian types.

Wilson, Horace Hayman (1786–1860)

Arrived in Calcutta in 1808 in the Medical Service of the E. I. C. and was attached to the Mint Secretary to the

Asiatic Society of Bengal (1811–33) and also to the Committee of Public Institution for some period. The greatest Oriental scholar of his time and a great linguist; produced several valuable Sanskrit works.

Wilson, Rev. John, D. D. (1804–1875)

Ordained missionary of the Scottish Church in 1828; to Bombay in 1829; founded the Oriental Christian Spectator, 1830; established schools for native girls; promoted vernacular education; his College was eventually named after him; Member of Royal Society in 1845; Vice Chancellor of Bom. Uni. in 1868; wrote voluminously.

APPENDIX THREE

CHRONOLOGICAL TABLE

1556	Accession of Akbar.
1556	Introduction of Printing by Christian Missonaries.
1575	Jesuit College, Chaul in Goa.
1577	Introduction of Printing by Jesuits.
1580	Jesuit Misson at Fatehpur Sikri.
1614	Steps taken to recruit Indians as missonaries and to educate them at E. I. C's expense.
1615	Sir Thomas Roe at Mogul Court.
1637	Establishment of Professorship of Arabic by Laud.
1659	Despatch of E. I. C., permitting missionaries to embark on Company's ships.
1670	E. I. C's inquiries into the secular education of the children at Fort St. George.
1673	A school at Fort St. George by E. I. C.
1698	Foundation of S. P. C. K.— Charter Act of E. I. C. with a Missionary Clause.
1701	Incorporation of S. P. G.
1706	Plutschu and Ziegenbalg at Tranquebar.
1707	Death of Aurangzeb.
1711	S. P. C. K.'s First Printing Press in India, Madras.
1714	S. P. C. K. prints Tamil New Testament at Madras.
1715	St. Mary's Charity School, Madras.

1718	Cobbe's School in Bombay for Protestant European children.
1719	Death of Ziegenbalg. Scultze lands at Tranquebar.
1729	First Charity School in Calcutta.
1736	S. P. C. K. builds two schools in Madras.
1742	Charity Schools founded at Fort St. David.
1749	Schwartz at Tranquebar.
1757	Battle of Plassey.
1773	The Regulating Act.
1774	Schools at Tanjore by Schwartz.
1781	CALCUTTA MADRASSAH.
1784	Assiatic Society of Bengal. Pitt's India Act.
1785	English Schools at Ramand, Shivaganga and Tanjore by Schwartz.
1786	Female Orphan Asylum, Madras.
1787	Bell's Monitorial System. Approval of Schwartz's Scheme by Directors.
1789	Calcutta Free School Society.
1790	English Higher School, Kumbhakonam.
1791	Banaras Sanskrit College.
1793	Wilberforce's Resolution in British Parliament. Carey in India.
1798	London Missionary Society at Chinsura.
1799	Ward and Marshman at Serampore.
1800	Fort William College, Calcutta.
1804	Asiatic Society, Bombay Branch.
1806	Colebrooke's Essays on the Vedas.
1807	Addresses to Hindus and Mahomedans by the Serampore Trio.

1808	Court of Directers declare policy of strict relegious neutrality.
1809	Borha's Arabic College, Surat.
1810	Calcutta Benevolent Institution by Carey and Marshman.
1811	Lord Minto's Minute.
1813	Publication of Grant's Observations (written in 1792). FIRST EDUCATIONAL GRANT OF £ 10,000 ANNUALLY.
1814	First Educational Despatch from Directors.
1815	Society For The Promotion Of Education Of Poor Children, Bombay. Moira's Minute On Judicial Administration In Bengal.
1817	HINDU COLLEGE, CALCUTTA. Calcutta School Book Society. Third Maratha War.
1818	Baptist Missionary College, Serampore. Samachar Darpan. Joynarain Ghoshal's School, Banaras. Chinsura Girls' School.
1819	Calcutta School Society. Calcutta Female Juvenile Society. Wilson's Sanskrit Dictionary.
1820	Bishop's College.
1821	Poona Sanskrit College.
1822	Native School & School Book Committee, Bombay. Native Medical School, Calcutta. Foundation of Royal Asiatic Society by Colebrooke. Munro's Educational Survey of Madras.
1823	GENERAL COMMITTEE OF PUBLIC INSTRUCTION. Ram Mohan Roy's Address to Lord Amherst. Elphinstone's Educational survey, Bombay. Elphinstone's Minute. Engineering Class, Bombay.

1824	Agra College. Elphinstone School, Bombay. Sanskrit College, Calcutta, Ladies'. Society for Native Female Education, Calcutta. Murshidabad College.
1825	Farish's Minute. Dehli College.
1826	Munro's Mintue. Committee of Public Instruction, Madras. Normal School, Madras. Medical School, Bombay.
1827	Bombay Native Education Society. Elphinstone Professorship, Bombay.
1829	Bentinck's Letter to Committee of Public Instruction.
1830	General Assembly's Institution, Calcutta.
1831	Beginning of Oriental–Occidental Controversy, Bengal.
1832	Wilson College, Bombay.
1833	Renewal of the Charter and the educational grant, raised to £ 1,00,000 annually. Poona English School.
1834	Medical College, Calcutta.
1835	MACAULAY'S MINUTE. Bentinck's Resolution. Freedom of Press. Elphinstone College, Bombay.
1836	Calcutta Public Library. Hooghly College. Martiniere School, Calcutta. Bishop Corie's Grammer School, Madras.
1837	Abolition of Persian as Court Language. Madras Christian College. Bareilly School.
1838	Adam's Reports.
1839	Auckland's Minute. Lord Elphinstone's Minute.
1840	Board of Education, Bombay. University Board, Madras.
1841	Bengal Council of Education. Lord Elphinstone

	inaugurating Madras University. Dacca College. Noble College, Masulipattam.
1842	Patcheppah's School, Madras.
1843	Medical College, Madras. Sir Erskine Perry as President of Bombay Board of Education. Creation of N. W. Provinces.
1844	Hardinge's Resolution. Hardinge's Vernacular Schools. Hislop College, Nagpur.
1845	Normal Class in Elphinstone Institution. Grant Medical College, Bombay. Krishnagar College. Mouat's Plan for a Central University at Calcutta. Martiniere School, Lucknow. Hardinge's Schools, Bengal.
1846	St. Joseph's College, Nagapattam. Thomason's Jagir Scheme.
1847	Madras Board of Education. Thomason Engineering College, Roorkee. Calcutta Normal School. Lawrence Military Asylum, Sanawar.
1849	Thomason's Tahsili Scheme. Bethune School, Calcutta.
1851	Halkabandee Scheme in N. W. Provinces. Poona College.
1852	Notification for Grants-in-aid to Superior Schools, Bombay. St. John's College, Agra. Collegiate Department, Madras Presidency College.
1853	Behrampore College. Doveton College, Calcutta. Renewal of Charter.
1854	Notification for Grants-in-aid to vernacular schools, Bombay. WOOD'S DESPATCH.
1855	Establishment of provincial Departments of Public

	Instruction. Calcutta Presidency College. Madras School of Arts.
1856	Engineering College, Calcutta. Sir J. J. School of Arts, Bombay. Normal School, Madras.
1857	Universities of Calcutta, Bombay and Madras.
1858	Government of India transferred to Crown. Engineering College, Madras. Gujarat College, Ahmedabad.
1859	Stanley's Despatch.
1860	Lahore Medical College. St. Xavier's College, Calcutta.
1861	Tinnevelly College.
1862	Patna College.
1863	Introduction of Local Fund Cess in Bombay Presidency.
1864	Forman College, Lahore. Canning College, Lucknow.
1865	Institution of Premchand Raichand Fellowship, Calcutta University.
1866	Poona Engineering College.
1867	Kumbhakonam College.
1869	Lahore University College. St. Xavier's College, Bombay,
1870	Chiefs' College, Rajkot.
1871	Mayo's Decentralising Policy.
1872	Central (Muir) College, Allahabad. Mayo College, Ajmere.
1873	Rajahmundry College.
1875	Mahomedan Anglo-Oriental College, Aligarh. Mayo School of Arts, Lahore.
1876	Indian Association for the Cultivation of Science, Calcutta.

1878	Bethune College. Imperial Forest Research Institute, Dehradun.
1879	Vidyasagar College, Calcutta.
1880	Bengal Engineering College, Sibpur.
1881	Lahore Training School.
1882	HUNTER COMMISSION. Punjab Veterinary School, Lahore. St. Stephen's College, Delhi. Punjab University.
1883	Local Self-Government Acts. Bengal Code for European Schools.
1884	Fergusson College, Poona. Maharashtra Female Education Society, Poona.
1885	Ripon College, Calcutta. Morris College, Nagpur. Indian National Congress.
1886	Madras Training College. Aitchison College, Lahore. Veterinary College, Bombay. K. R. Cama Oriental Institute, Bombay.
1887	Allahabad University. D. J. College, Karachi.
1888	Madras Upper Secondary School Course.
1890	Agricultural College, Nagpur.
1892	Agricultural College, Kanpur.
1894	School Final Course, Allahabad. Rajahmundry Training College.
1896	Organization of Educational Services.
1897	School Final Course, Bombay.
1898	Central Hindu College, Banaras.
1899	Training Class, Kurseong.
1900	Bengal Engineering, Clerical and Commercial Courses.
1901	Simla Educational Conference.

1902	Indian Universities Commission. Director General of Education for India. Imperial Library. Jubulpore Training College.
1903	Gurukula, Hardwar.
1904	INDIAN EDUCATIONAL POLICY. Indian Universities Act. Association for the Advancement of Scientific and Industrial Education of Indians, Calcutta.
1906	Abolition of Results-grant-system. Bombay Training College. Introduction of Compulsory Primary Education in Baroda State.
1908	Pusa Agricultural Institute. David Hare Training College, Calcutta.
1909	Patna Training College. Morley-Minto Reforms.
1910	Gokhale's Resolution for Compulsory Primary Education. Islamia College, Peshawar. Dacca Training College. Education Member in Viceroy's Executive Council.
1911	Indian Institute of Science, Banglore. Atkinson-Dawson Committee for Technical Education.
1912	Islington Commission. Rejection of Gokhale's Bill.
1913	Indian Educational Policy. Sydenham College of Commerce, Bombay.
1914	World War I.
1915	Educational Commissioner for India. Bureau of Education.
1916	Banaras University. Mysore University. S. N. D. T. Women's University.
1917	Patna University. The Bose Research Institute, Calcutta.

1918	Osmania University. Compulsory Primary Education Act, Bombay.
1919	SADLER COMMISSION'S REPORT. Frazer Commission. Recruitment of I. E. S. in India. MONTFORD REFORMS.
1920	Aligarh University. Lucknow University. University Training Corps. Jamia-i-Milia. Vidyapiths at Banaras, Poona, Ahmedabad.
1921	Dacca University. Formation of Central Advisory Board. Boards of Secondary & Intermediate Educaiton (Dacca & U. P.) Inchcape Committee. Visva Bharati.
1922	Delhi University. Prince of Wales Military College, Dehradun.
1923	Abolition of C. A. B. Nagpur University. Imperial Dairy Institute, Bangalore.
1924	First Conference of Indian Universities. Inter University Board. Cessation of recruitment to I. E. S.
1926	Andhra University. Marris College of Hindustani Music, Lucknow. Indian Schools of Mine, Dhanbad.
1927	Agra University. First Conference of Education Ministers & D. P. I. s. First All-India Women's Conference on Educational Reforms.
1928	Pickett Report.
1929	HARTOG COMMITTEE'S REPORT. Annamalai University.
1930	Simon Commission.
1931	Lindsay Commission. Indian Statistical Institute, Calcutta.

1932	Punjab University Inquiry Committee. Irwin Committee on Education of Anglo-Indians & Europeans. Lady Irwin College, Delhi.
1934	Sapru Committee. All-India Medical Council.
1935	Revival of C. A. B. Government of India Act. Indian Mercantile Marine Course. Aeronautical Training Centre. Doon School.
1937	Wood-Abbott Report. Travancore University.
1938	Wardha Educational Scheme.
1943	Utkal University.
1944	Report on Post-war Educational Development In India (Sargent Scheme).
1946	Saugor University.
1947	INDEPENDENCE OF INDIA. Ministry of Education. Sind, Rajputana, Gauhati and East Punjab universities.
1948	Poona, Roorkee and Kashmir universities.
1949	UNIVERSITY EDUCATION COMMISSION'S REPORT. Baroda, Gujarat and Karnatak universities.

STATISTICAL TABLES

TABLE NO. I

General Statistics of English Education in 1852

Nature of Instruction	No. of Institutions	Expense	Teachers	Pupils	Scholarships	
					Number	Value per annum
		Rs.				Rs.
1. Bengal, L. P.						
a. English & Mixed ...	37	3,87,110	283	5,465	291	49,524
b. Vernacular ...	104		104	4,685	—	—
2. N. W. P.						
a. English & Mixed ...	7	1,33,521	112	1,582	232	22,932
b. Vernacular ...	8		48	—	—	—
3. Madras						
a. English & Mixed ...	1	43,558	13	180	—	—
b. Vernacular ...	—	cannot be given			—	—
4. Bombay					84	5,880
a. English & Mixed ...	14	1,50,408	62	2,066		
b. Vernacular ...	233		233	11,394	—	—
Total ...	404	Rs.7,14,597 or £ 66,993	855	25,372	607	78,336

(Vide Returns and Papers presented to the House of Lords, relative to the officers of the E. I. C., (1852–53, p. 37.)

TABLE No. II

Statistics of Public Instruction (1860–1 to 1891–92)

	1860–1	1870–1	1881–2	1891–2
Primary Schools				
Institutions ...	5,450	15,921	86,269	97,109
Scholars ...	2,01,245	5,17,574	21,56,242	28,37,607
Secondary Schools				
Institutions ...	142	3,146	4,122	4,872
Scholars ...	23,165	2,06,300	2,22,097	4,73,294
Arts Colleges (including Oriental Colleges)				
Institutions ...	17	44	67	104
Scholars ...	(a) 3,182	(b) 3,994	6,037	12,985
Schools for Special Instruction				
Institutions ...	26	104	238	554
Scholars ...	1,937	4,346	9,150	21,732
Colleges for Professional Training				
Institutions ...	8	19	18	37
Scholars ...	679	2,126	1,545	3,292
Total–Institutions ...	5,643	19,234	90,714	1,02,676
Scholars ...	2,30,208	7,34,340	23,95,071	33,48,910
Expenditure on Education (in thousands of rupees)	3,594	12,115	18,750	30,520

NOTE: The figures for 1860–1 include only the provinces of Madras, Bombay, Bengal (with Assam) and Agra. Upper Burma is added in the 1891–2 column; other provinces come in from 1870–1. The year 1881–2 has been selected in preference to 1880–1 as more complete figures are available for it.

(a) Includes pupils in school departments attached to Colleges.

(b) Includes pupils in school departments attached to Colleges for the United Provinces only.

(Vide Imperial Gazetteer, Vol. IV, p. 456.)

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